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# Allahabad University Studies

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## THE SENTIMENT OF NATURE IN THE POETRY OF GEORGE MEREDITH

*By* S. C. DEB

In the following pages, the present writer intends to discuss a feature of the poetry of Meredith, which has often been touched upon by earlier writers. Even a superficial knowledge of Meredith's poetry will make one recognise that he was throughout his life moved by the feeling of love and reverence for Nature, and that unlike many modern poets, (such as T. S. Eliot), he might almost be said to have created a religion of his own, based on this deep-seated emotion. Meredith, commencing his literary career as the fervent disciple of Goethe,<sup>1</sup> and of a Carlyle who had not yet been soured by contact with the world, was naturally drawn to ponder one important aspect of their works—their quest of a faith, and the rehabilitation of the creed of Nature-worship by the former. Meredith began his literary career with a volume of poems in 1851,<sup>2</sup> but was afterwards compelled, because of

<sup>1</sup> Sencourt, "Life".

<sup>2</sup> "Poems" (1851), but this volume he later on spoke of very slightly "The sole excuse for it, in my mind, is the crude age of the writer. But that does not make it more comfortable to think that the book is not extinct" [Letters Vol II, p 436]



the lack of money to turn to fiction and journalism and the next important volume of poetry from his pen—since “Modern Love,” has nothing to give us—came only as late as 1883.<sup>1</sup> Though the novels of Meredith are saturated with the feeling of love for Nature, and in many places are crowded with detailed descriptions of natural scenery, the fact that while writing them he was principally concerned with painting scenes from the life of upper class society, or analysing types of characters met with in such a class, did not permit him to express his intimate personal beliefs with the fullness and freedom that he could easily achieve in his verse. Towards his prose writings Meredith always looked with a somewhat dissatisfied air, and all his life he desired to be considered a poet. “Only a few read my verse” complained he to Edward Clodd almost at the end of his long life, “and yet it is that for which I care most..... I began with poetry, and I shall finish with it.”<sup>2</sup>

It would seem therefore, that a consideration of the poetry of Meredith would enable the reader to formulate an opinion about the sentiment of Nature in his work with a greater degree of concinnity than a similar treatment of his novels. Yet a careful perusal of his poetry soon disabuses the reader. Meredith’s verse is, in even a greater degree than his prose, individual and bizarre in its expression; and the peculiar charm that certain unusual symbols and images had for the poet, adds to the primary difficulty presented to the reader by the extreme rapidity and tenuity of the poet’s thought. When one also remembers that Meredith at no period of his career looked back on the past, and analysed and differentiated the attitude of the moment from those that had preceded it, (as Wordsworth did in “Tintern Abbey”), one is not surprised that the central impression created by the poet should seem

<sup>1</sup> “Poems and Lyrics of the Joy of Earth” 1883; in this essay the *Surrey Edition* has been used throughout.

<sup>2</sup> Clodd, Edward *Memories* (p 146)

to be clouded over and obscured by the many unallied and conflicting, though passing moods, produced in one's mind. Out of these confusing impressions, the reader has to select the most important, and also the most harmonised ones, and on their basis attempt to make a synthesis.

The first point to be remembered in making a synthesis of this nature is that Meredith, though a writer of the philosophic lyric, was essentially impressionistic in his method<sup>1</sup>, and was at least, in his earlier days not willing to accept any scheme of philosophic thought, contemporary or otherwise, as a body of doctrine to be upheld in his verse. Being a poet and deeply sensuous in temperament, the first aspect of Nature that presented itself to his youthful eyes was its concreteness and objectivity and the second was its fleeting and evanescent quality. Basing his earlier work on his boyish recollections of the German Rhineland, and later on of his visions of the English countryside, it was by the colour, the beauty of form, the scents and sounds, of these landscapes, by all that pleased him "in the mighty world of eye and ear", that he was attracted. As M. Fernandez says of him "...Chez Meredith, la pensée n'est pas séparable de l'intuition...Sa philosophie, pure de toute conception a priori, de toute articulation abstraite, est immédiatement vérifiable par chacun de nous dans les cadres modestes de notre expérience". (Messages, p. 122.) The "Letters" do not make it quite clear as to how deeply Meredith had been influenced in his childhood and youth by such writers as Rousseau and Wordsworth,<sup>2</sup> but some of the earlier poetry is definitely Wordsworthian in tone. But it may be said, that in the earlier works of Meredith there hardly is to be found anything like a clear conception of the position of

<sup>1</sup> "The art of the pen is to rouse the inward vision instead of labouring with a drop-scene brush, as if it were to the eye" (Diana of the Crossways)

<sup>2</sup> The only one to Rousseau is in Vol. I p. 259 Wordsworth is barely mentioned on p. 515 Vol. II

Nature in the scheme of the Universe The central triad of concepts: God, Nature, Man, is to be met in the earlier poetry, but the writer has not yet attempted to show their mutual relationship in clear and unmistakable words, and if he ever attempts to speak of Nature he imitates the Wordsworthian attitude.<sup>1</sup> It is only in the later Meredith that the reader finds an attempt at a systematised and personal utterance, in such volumes as "Poems and Lyrics of the Joy of Earth" (1883), and "A Reading of Earth" (1888), the poet has definitely advanced beyond the position adopted by him in the earlier book.

The second point to be noticed is that a certain diffuseness, and love of experimentation stand as a further obstacle in the way of our making a just estimate of Meredith's contribution to English nature-poetry. A large number of beautiful lines and images lie embedded in strange and unexpected places, and frequently appear only in the nature of ornament, so that the impression created is often weakened by the irrelevancy of its setting. Besides these images are often met with in pieces where the poet follows the narrative or dramatic convention,<sup>2</sup> and therefore the poet is unable to let us feel the effectiveness of his imagery in the highest degree. For example, in such a poem as "Earth and a Wedded Woman," the poet desires us to feel that Earth's subtle influence compels a wedded woman, who is on the point of making a false step, restrain herself, and keep to the path of rectitude. The poet evidently desires us to accept a notion such as this: Earth's message can be heard even in moments of agony and by the commonest of human beings, and if we are willing to listen to such a message,

<sup>1</sup> Vol. I: "The Wild Rose and the Snowdrop" p. 17-18, esp. the last verse paragraph an obviously Wordsworthian note is sounded; also Vol. I. p. 112 "The longest day".

<sup>2</sup> Vol. I, "The Shipwreck of Idomeneus," [the whole of the passage p. 104-106], Vol. II, "Love in a Valley" (p. 81, st. 4, st. 5 and st. 7), "The Appeasement of Demeter" [Vol II, p 226 stanzas 3, 6 etc] "Day of the Daughter of Hades (Vol II, p 53 et. seq) Vol II Phœbus with A [p 71 74

we shall also be kept out of the way of evil and shame. But unless one sifts the imagery carefully it is not possible to find out such a meaning; in the whole of the poem there is hardly any direct statement, except in such veiled words as these :

At morn she stood to live for ear and sight,  
Love sky or cloud, or rose or grasses drenched.  
A lureful devil, that in glow-worm light  
Set languor writhing all its folds, she quenched.  
But she would muse when neighbours praised her face,  
Her services, and staunchness to her mate :  
Knowing by some dim trace,  
The change might bear a date.....<sup>1</sup>.

The indirectness and complexity of utterance in this passage may easily be paralleled elsewhere.

A third point that ought to be noticed in this connexion is the poet's fondness for using words with a special or individual meaning. One of Meredith's earliest critics, Mr. G. M. Trevelyan, complaining of the poets' practice with regard to only two of these terms, "Nature" and "Earth," says : "It is not always easy to define the meaning attached by Mr. Meredith to the words Earth and Nature. Sometimes Earth means the planet Earth; sometimes it is a poetical phrase for the ethical precept which he is laying down. These two uses of the word often cause a confusion." When we add to this another set of outwardly simple words, such as "change" (by which Meredith means the process of cosmic evolution, with a suggestion of meliorism in such a process), or "Colour" ("the soul's bridegroom"), or "green" and "blue," one can have some idea of some of the difficulties in the way of a connected and satisfactory interpretation of Meredith's nature-poetry.

A perusal of the collected poetry, confirms one in the belief that Meredith's attitude underwent a certain amount of modification. Starting, as has been suggested above, with a somewhat unreflecting and sensuous love of Nature, such as Wordsworth describes in a set of famous lines in "Tintern Abbey,"<sup>1</sup> Meredith came to take a wider and more comprehensive view, when he was no longer thrilled merely by "the language of the sense," but by another and a deeper feeling, when the attitude of reflective interpretation of the duality of Nature's ways came to supplement the earlier one of impassioned admiration, to be later on strengthened in turn by the mood of calm acceptance and of joy in Nature. But at no moment of his career was Meredith able to dissociate himself from the love of the *external* aspects of Nature's beauty. Wordsworth says of himself in "Tintern Abbey" that he was able to outgrow the early "appetite," and to look on Nature,

not as in the hour

Of thoughtless youth : but hearing often times  
The still sad music of humanity  
Not harsh nor grating, though of ample power  
To chasten and subdue."

But with Meredith, though there was something of a similar change, and though he too came to recognise in his maturer years in Nature something more than merely a beautiful expanse whose sole reason of existence was the satisfaction of the sensu-

"..... the tall rock

<sup>1</sup> The mountain, and the deep and gloomy wood  
Their colours and their forms, were then to me  
An *appetite* : a feeling and a love,  
That had no need of a remoter charm,  
By thought supplied, or any interest  
Unborrowed from the eye..." "Tintern Abbey"

The word "appetite" is untranslatable, but the reader can understand how much lower this is by contrasting it with the mood described in the lines on p 7 or in various other passages of *The Prelude*.

ous desires of the aesthete there never came a time in Meredith's career when he was not ravished by the appeal that Nature made to his *senses*. The "eye" which Wordsworth found an obstacle in the enjoyment of Nature,<sup>1</sup> remained till his last day one of Meredith's cherished possessions. Even in those moments when his philosophy is put to the severest test, a sight such as the one of the "pure wild-cherry tree in bloom" restored him to his earlier confidence in, and love of Nature:—

"Now gazed I, where, sole upon gloom,  
As flower-bush in sun-specked crag,  
Up the spine of the double combe  
With yew-boughs heavily cloaked,  
A young apparition shone;  
Known, yet wonderful, white  
Surpassingly; doubtfully known,  
For it struck as the birth of Light....."<sup>2</sup>

This would seem to bear some resemblance to the mood of mind described by Wordsworth in the lines quoted above, only the occasion (his wife's death), and the depth of feeling that the sight of "the pure wild-cherry tree in bloom" produced on Meredith, would rule out such criticism as altogether inept.

<sup>1</sup> Cf. : "The Prelude" : (Ed. Selincourt) B XII, l. 116 et. seq :

...Bent overmuch on superficial things,  
Pampering myself with meagre novelties  
Of colour and proportion : to the moods,  
Of time and season, to the moral power,  
The affections and the spirit, of the place,  
Insensible.....  
I speak in recollection of a time  
When the bodily eye, in every stage of life  
The most despotic of our senses, gained  
Such strength in *me* as often held my mind..."

It will be noted here that the "eye" is spoken of as acting against the highest powers of the poets "mind".

<sup>2</sup> Vol. II, A Faith on Trial (p. 247), written after the death of his second wife, in 1885. The letters written on this occasion to John Morley and other friends, ("Letters", Vol II, pp. 360, 362, 373, 377,) are useful as giving us the deepest expression of Meredith's thoughts on the problem of immortality. But they are frequently strained because of the writer's desire to say everything in a few words.

The same insistence on the revelation of Beauty in Nature through the senses persists in the great "Hymn to Colour." Mr. Trevelyan in his analysis of the poem speaks of the allegorical use of "Colour" as meaning "Love, or rather.... that passionate poetical realisation of the spiritual value of earthly things of which Love is the greatest exemplar." Through the instrumentality of this "poetical realisation," the revelation that man's soul, Colour's mate, will have, will strengthen it in the faith that there is a purpose behind Nature's workings : through the ministration of Colour in the past,

... "men have come out of brutishness  
To spell the letters of the sky and read

A reflex upon earth else meaningless..." and thus can look forward to the time, when

"More gardens will they win than any lost;  
The vile plucked out of them, the unlovely slain.  
Not forfeiting the beast with which they are crossed,

To stature of the Gods will they attain..." and though offspring of Earth, they shall in turn

"...uplift the Earth to meet her Lord  
Themselves the attuning chord!"<sup>1</sup>

This harping on the beautiful in Nature, whether only as stimulating the senses to quicker activity and a more eager interest in the world of eye and ear, or as a deeper revelation, acting almost as a divine impulse that makes Life progress from the less to the more perfect, is a frequent note in Meredith's poetry. In "The Woods of Westermain," the perception of beauty in simple natural sights is extolled as giving life greater value than worldly success :

"On the throne Success usurps  
You shall see the joy you feel

<sup>1</sup> 'Hymn to Colour' Vo II p 261 et seq

Where a race of water chirps  
Twisting hues of flourished steel..."<sup>1</sup>

The men and women who hold their souls in sway, may even reach the central vision of the Sacred wood—

Whither, in her central space  
Spouts the Fount and Lure o' the chase  
Fount unresting, Lure divine !

It is open to the hostile critic to say that this is only a distortion and an over-simplification of our intuitions, but the sincerity of attitude can hardly be denied.<sup>2</sup> The same utter sincerity is present in the lines where Meredith claims to come out of a trial with his faith unshaken and unchanged : apostrophising the beauty of "the white wild-cherry, a tree," he goes on to say that at that early hour on a May-morning, the tree though only

"Earth-rooted, tangibly wood..." became  
"Yet a presence throbbing alive :  
Nor she in our language dumb :  
A spirit born of a tree ;  
Because Earth-rooted alive :  
Huntress of things worth pursuit  
Of souls; in our meaning, dreams..."

The beauty spoken of here is, however, complete in itself, it does not need another world, as the Platonic notion of Beauty does, to find its full expression. Meredith does not believe in a

<sup>1</sup> "The Woods of Westermain", Vol. II, p. 35 et. seq. Cf. Mr. Sencourt's *Life*, and his statement about the "Woods of Westermain" p. 202, p. 213.

<sup>2</sup> Cf. "Wordsworth in the Tropics" (quoted from Aldous Huxley "Rotunda" Chatto and Windus, 1932, p. 874-75). "The Wordsworthian adoration of Nature has two principal defects. The first ... is that it is only possible in a country where Nature has been nearly or quite enslaved to man. The second is that it is only possible for those who are prepared to falsify their immediate intuitions of Nature. For Nature, even in the temperate zone is always alien and inhuman, and occasionally diabolic. Meredith explicitly invites us to explain any unpleasant experiences away. We are to interpret them, Pangloss fashion, in term of a preconceived philosophy after which all will surely be for the best in the best of all possible Worlds."



transcendent world, where all that is earthly shall be sublimated and purified into an ethereal loveliness, nor does he feel that the aboriginal Beauty of God can be realised only in partial glimpses on Earth. For him "Earth of the beautiful breasts" ("A Faith on Trial") is enough, and the revelation made here needs absolutely no other higher sphere to become a thing of value. He did not, like Plato, represent true beauty as being, unable to exist on earth, "heavenly, immortal, spiritual,"<sup>1</sup> the "earthly, perishable, and sensuous" aspects of beauty lifted him up to such a mood of rapture as permeates the following lines from "The South-Wester,"

Only at gathered eve knew we  
The marvels of the day.....  
That Lady of the hues of foam  
In sun-rays; who close under dome,  
A figure on the foot's descent,  
Irradiate to vapour went,  
As one whose mission was resigned;  
Despised, undraped, resolved to threads.  
Melting she passed into the mind  
Where immortal with mortal weds.  
Whereby was known that we had viewed  
The union of our earth and skies  
Renewed; nor less alive renewed  
Than when old bards, in nature wise,  
Conceived pure beauty given to eyes,  
And with undyingness imbued..."<sup>2</sup>

## II

Prof. Beach, in his recent study has maintained the thesis that the worship of Nature is a phenomenon dating from the eighteenth century, and has now been discarded as unworthy of

<sup>1</sup> Inge, W. R. *Studies of English Mystics* p. 176 (John Murray 1921)

<sup>2</sup> Vol II p. 218

poetic attention because people have come to find out its emptiness. Yet, though it would be difficult to answer the first objection raised by Mr. Aldous Huxley, viz. that "the adoration of Nature is possible only in a country where [she] has been nearly or quite enslaved to man," the second objection, viz, that anybody upholding such a creed is guilty of deliberately falsifying "his immediate intuitions" is probably not entirely unanswerable from the Meredithian point of view. There is no want of a duality of vision in the poet, and the harsher aspects of Nature's life are not ignored, nor are they quite "explained away" in the way that Mr. Huxley would seem to suggest. In "Earth and Man" the harshness of Nature's ways is mentioned in most unambiguous terms, and Meredith, agnostic that he is, declares Man to be earth's "great venture," not her lord and master, as a group of scientists were making out at about the same date :

"Once worshipped Prime of Powers,  
She [Earth] still was the Implacable: as a beast,  
She struck him down, and dragged him from the feast  
She crowned with flowers,...<sup>1</sup>

and so far is she from being merely the benevolent mother that

"He may entreat, aspire,  
He may despair, and she has never heed  
She drinking his warm sweat will soothe his need,  
Not his desire..."

Though Earth owes much to Man,

"For holy her loveliness a love well won  
By work that lights the shapeless and the dun  
Their common foes"...

during the period of probation through which Man is yet passing she is "twi-minded of him, as the waxing tree,  
Or dated leaf..."

Only those that dare to face the rigours<sup>1</sup> with which she visits them, are loved of Earth; in his poem entitled "Hard Weather" he says :

"Look in the face of men who fare  
Lock-mouthed, a match in lungs and thews  
For this fierce angel of the air, (the bitter east wind)  
To twist with him, and take his bruise  
That is the face beloved of old  
Of Earth, young mother of her brood :  
Nor broken for us shows the mould  
When muscle is in mind renewed :  
Though farther from her nature rude  
Yet nearer to her spirits' hold :..."<sup>2</sup>

The spirit of Earth "winnows, winnows roughly : sifts,  
To dip her chosen in her source :  
Contention is the vital force,  
Whence pluck they *brain*, her prize of gifts "

To anybody reading the whole of the poem, one point will be obvious, and that is Meredith's advance on, or more exactly, his divergence from, the position maintained by Wordsworth in the closing lines of "Tintern Abbey" and in numerous other passages: the friendliness or kindness of Nature's ways to man<sup>3</sup> Both are agreed that there is a purpose in Nature, and that the

<sup>1</sup> Meredith's energy was inexhaustible, numerous friends agree in their evidence on this point. This may have had something to do with his love of painting Nature in a mood of turmoil : e.g., "Spirit of Earth in Autumn," "The South-Wester" "Hard weather" M. Cazamian's remark (apropos of Byron, and the Romantics). "Toutefois, les hommes capables d'aimer la nature dans ses violences, sont en général des énergiques a personnages fortes, et leur panthéisme a chance d'incliner au personnalisme" (Études, p. 41) ought to be remembered in this context

<sup>2</sup> Vol. II, p. 212, et seq.

<sup>3</sup> I am speaking here of the early Wordsworth; for it seems to me that there is a break between the poet of the "Lyrical Ballads" and the first draft of "The Prelude" and the writer of the "Ecclesiastical Sonnets", in spite of what Miss Batho has brought out in her study towards affirming a continuity

end thought of by Nature, is the perfection of man's mind and soul. But to Meredith, Earth is not merely a supremely beautiful and loving entity, she is also the chastener,

"read her thought *to speed the race*<sup>1</sup>  
And stars rush forth of blackest night :..."

So that

"Her double visage, double voice  
In oneness rise to quench the doubt,  
This breath, her gift, has only choice  
Of service, breathe we in or out "

Only when Man has been chastened by "service," will he be able to perceive the deepest truths of Earth :

"Love born of Knowledge, love that gains  
Vitality as Earth it mates,  
The meaning of the Pleasures, Pains,  
The Life, the Death , illuminates...  
For love we Earth, then serve we all ;  
Her mystic secret then is ours : .."<sup>2</sup>

The divergence spoken of above is due to the fact that in those important years of Meredith's life 1850-1865, when he passed through his first disappointments in personal life, and in his literary ambitions, he came into contact with contemporary scientific thought, and nourished as he had been on Goethe's pro-scientific naturalism, he could accept the central aspects of this new philosophy, with a firm faith: its insistence on nationalism and agnosticism, its insistence on struggle, its faith in *progress* (progress, physical as well as mental), its belief in a final goal which will be good. Meredith did not insist on, or at least did not care to pay the same amount of attention to the element of chance<sup>3</sup>, to the aspect of degeneration in

<sup>1</sup> Vol II, p 224.

<sup>2</sup> Vo II p 25

<sup>3</sup> Except a few scattered lines e.g. the lines quoted on p 16

the process of evolution<sup>1</sup> to the fact that the amount of pain and sacrifice involved are not proportionate to the advance made by Earth. Personal immortality as understood by the Christian was to him a delusion, a God interfering in the working of the Universe, an illogical and low creation of the human mind. He could only believe in the immortality of "Spirit", Spirit as manifest in Nature's ways.

His "Letters" bear out these notions. "If I speak" he writes "of a life that is a lasting life, it is not meant to be the life of the senses—which is a sensual dream of the Creeds—whereon our good Mother [Earth] looks blackest"<sup>2</sup>: to the wife of one of his dead friends, he is even more explicit, "And my friend, these men *live on in us*. And more, they are the higher work of Nature, which she will not let pass away. They have the eternal in them. I do not look on death as a victory over us:"<sup>3</sup> and on the death of his old friend Admiral Maxse, "Still it cannot be quite death for a man so good and true as he—The unsuffering part of him lives with those that knew him"<sup>4</sup>... Of an "intervening Deity" he wrote to John Morley (speaking of the famous verse in Genesis, "God said: Let there be Light and there was Light")....."This is effectively literary.....But of course we hold in consideration the difference of times. Believers in an intervening Deity will still hear the words from the pulpit as sublime, little imagining how they lower him."<sup>5</sup> Or in another letter, this time to Lady Ulrica Duncombe, in expostulating with her on the subject of supplications to the Deity, for His interposition in human affairs, he said "Be sure that the Spiritual God is accessible at all moments to the soul desiring him, and would live in us, if we would keep the

<sup>1</sup> Except in a few scattered lines, e g, the lines quoted on p. 16.

<sup>2</sup> Letters, Vol. II, p. 422.

<sup>3</sup> Letters, Vol. II, p. 424; also the letter in rhyme on p. 605, to Herbert Trench: "... The good ship, Immortality, methinks has served her time. On the dread rock, Finality, She splits, a wreck sublime...."

<sup>4</sup> Letters Vol. II p 510

<sup>5</sup> Letters Vol II, p 590

breast clean. Only we cannot ask him to strike between us and his Laws..."<sup>1</sup>.

From these and a few other similar fragments we come to realise one fact, that not only was Meredith not a Christian in the strict sense of the word, he was not even purely stoical in outlook, nor did he even uphold contemporary scientific determinism and agnosticism as the last word. Indeed the lover of Beauty in Nature, could hardly ever be purely scientific in his attitude to his sovereign goddess. He strove to seize the central truths of the contemporary scientific doctrine of Evolution, to fit them to his own poetic perception of Nature's life and beauty, and was therefore, unconsciously compelled to reject the pessimistic outlook and the insistence on Nature's complete indifference to man-made morality that became so marked a feature of scientific writers after the first burst of joy, following their victorious attack on the citadel of orthodoxy, had subsided. Meredith could never have accepted Herbert Spencer's statement, made apropos of Huxley's Essay "The struggle for existence in human society" (1888),.. "I was shocking some members...by insisting on the non-moral character of Nature—immoral, indeed, I rather think I called it; pointing out that for ninety-nine hundredths of the time life has existed on the Earth (or one might say) nine-hundred and ninety-nine thousands, the success has been confined to those beings which, from a human point of view, would be called criminal. So, too, with the equal readiness of Nature to retrogress as to progress....." (Life and Letters of Herbert Spencer, by Duncan, 1908) Meredith attempted a synthesis between what is almost a Wordsworthian attitude of trust in Nature's ways, and of happiness and solace derived by contact with her,

<sup>1</sup> Letters, Vol II, p. 382; it is a pity that neither in the "Hardman Papers" nor in any other volumes of recollections or memoirs do we have any clear statement from Meredith's lips about these high problems. His poems are helpful but a prose statement would have probably been not less valuable.

and on the other hand the strenuous philosophy that the first group of English scientists brought into favour<sup>1</sup>. The vital choice before man was, according to him,

“Or shall we run with Artemis  
Or yield the breast to Aphrodite?  
Both are mighty;  
Both give bliss  
Each can torture if decided;  
Each claims worship undivided,  
In her wake would have us wallow...”<sup>2</sup>

Aphrodite, (the sensuous, beautiful aspect)

“Great Nature’s stern necessity  
In radiance clothed, to softness quelled”...

draws man on to a moment of rapture, to be followed by torture if man has not been able to crush the old worm of the self in himself. If however Man has been able, even at the moment of rapture, to keep sway over himself, he has his guerdon. If Aphrodite has been accused of “meditated guile,”<sup>3</sup> the charge is untrue, it is Man who is to blame:

<sup>1</sup> That later Victorian scientists were far from convinced of the benevolence of Nature, is obvious in such writers as Huxley.

<sup>2</sup> Vol III, p. 185

<sup>3</sup> The debt of Meredith to Schopenhauer, and especially to his great essay on “The Metaphysics of Love” has never been traced. But Meredith was certainly deeply impressed by the German, e.g. his reference to Schopenhauer’s importance in a letter to Edward Clodd, “Memories” p. 158. The whole of the poem, “With the Persuader” reads like a poetic rendering of the Schopenhauerian essay, with one significant difference, the Will which Schopenhauer accuses of deliberate malignity, is here a conscious force, and kind in its nature. The reference to people who speak of “meditated guile” is patent.

Cf. Morley, Recollections Vol II. “. . . he (Meredith) gave forth in the ringing tones of physical joy, his gospel of energy—Live with the world. No cloister. No languor. Play your part. Fill the day. . . Exist in every day communion with Nature. Nature bids you take all, only be sure you learn how to do without.” (The last sentence may be said to summarize the opening four Poems of “A Reading of Life” (1901) “The Vital Choice,” “With the Persuader,” “With the Huntress” and “The Test of Manhood.” Vol. III Pp 185 207)

“half savage must he stay, would he be crowned  
The lover”...

Side by side with this there is the vision of “the Virgin Lady,”  
Artemis... ...“her retinue is lean

Many rearward; streams the chase  
Eager forth of covert; seen  
One hot tide the rapturous race.”

Is Man to fall down at her feet in worship?

“O to be with her there!” says the poet,  
“She, that breath of nimble air,  
Lifts the breast to giant power.”

But only when Man has seen Nature in her fullness, in her  
twin aspects, as Aphrodite and as Artemis, does he become able  
to solve the riddle facing him:

“Obedient to Nature, not her slave;  
Her lord if to her rigid Laws he bows;...  
His God the known, diviner to adore,  
Shows Nature’s savage riddles kindly solved.  
Inconscient, insensitive, she reigns  
In iron laws, though rapturous fair her face...  
Back to the primal brute shall he retrace  
His path, doth he permit to force her chains,  
A soft Persuader coursing through his veins,  
An icy Huntress stringing to the chase...”

This double-faced entity is the goddess that Man has to serve.  
It would seem from this that the accusation that Meredith saw  
nature and interpreted it, “Pangloss fashion, in terms of a  
preconceived philosophy” is hardly as just as it is brilliant.  
Meredith knows very well enough the two aspects of Nature,—  
Artemis and Aphrodite, as he poetically calls them—but in  
the synthesis he makes in his poetry he does not allow either  
of them a higher place than the other: both must be fused, as  
Nietzsche said (of the mingling of Apollo-Dionysos) by



some supreme effort of human will ' into an indivisible entity. The evolution of Man, therefore, has not been without an element of rigour, and even at the present moment of Man's career, the same "iron laws" obtain in Nature.

### III

But over and above everything Meredith insists on the element of order in Nature's ways. "There is" wrote Meredith "no irony in Nature" at the close of his life to Leslie Stephen (one of his old friends); if death must overtake one generation, it is only "to speed the race" onwards. Wordsworth, in one of his rare moments of realisation, had felt that in all Nature there was,...

"a central peace—.....

Subsisting at the heart of endless  
Agitation,"

of the younger poet, it would not be wrong to suggest that the vision was so different as to be almost complementary. At the heart of Nature abides "endless agitation," but it is an agitation that follows its own law. The stoical element of Meredith's creed—the insistence on a Universe following one law, and aiming at one goal—is nowhere so strongly marked as in this aspect of his poetical faith.<sup>2</sup> If Prince Lucifer is confronted with a vision of the stars which are the brain of heaven, he looked, and sank since he saw that

<sup>1</sup> *Letters*, Vol II, p. 555. " .. Since last September I have not held a pen, except perforce to sign my name. It seems that I was near "the end—"within view," as my London doctor said. So here I am, of no use to anyone. We who have loved the motion of legs and the sweep of the winds, we come to this. But for myself, I will own that it is the Natural order. There is no irony in Nature" . and then somewhat illogically "God bless you, and sustain you.".....

<sup>2</sup> Inge . "Studies of the English Mystics", p. 178. "Not the sense of beauty, but of eternal and ubiquitous life—of an Universe animated throughout, and obeying one law this thought which is rather Stoical than Platonic, is most prominent in Wordsworth.

‘ Around the ancient track marched rank on rank<sup>1</sup>  
The army of unalterable Law.’

There is the same confidence in these words as in the great apostrophe to Duty by Wordsworth

“Thou dost preserve the stars from wrong;  
And the most ancient heavens, through thee, are fresh  
and strong”

All nature is alive and dynamic and besides obeys a central law. This law is probably best understood in some such group of aspects: change, recurrence, progress. Death can hardly, therefore, be a final moment for Meredith, “Spirit lives” says he in one of his letters, and the sentiment may be paralleled in many a line from his poetry. Only “Spirit” is not clearly defined by Meredith anywhere: his biographer, Mr. Sencourt rightly says of him “he believed, that in this life, the spirit alone lives really, but as to the meaning of the spirit, he had the vaguest ideas. “It seems to me that Spirit is... how, where, and by what means none can say.””<sup>2</sup> Having served our purpose, we too must pass away, only the Spirit will live in the memory of friends<sup>3</sup> and in the work that we have done. It was in some such mood of acceptance that he composed, what for so energistic a poet, are lines full of an almost Oriental resignation:

“A wind sways the pines  
And below  
Not a breath of wild air;  
Still as the mosses that glow  
On the flooring and over the lines

<sup>1</sup> Morley’s phrase about “the gospel of energy” may be remembered in this connexion.

<sup>2</sup> Sencourt, “Life”, p. 198.

<sup>3</sup> *Letters* Vol. 2 p. 424, “Death and life are neighbours, each the cause of the other and the task for us, under stress of deprivation is to take our loved one into the mind and commune with them spirit to spirit



Eyeless, but sprung of an aim  
 Supernal of Reason, to find  
 The great Over-Reason, we name  
 Beneficence : mind seeking Mind..."<sup>1</sup>

Meredith was able, at such a moment, to emphasise the position he had elsewhere upheld, the sovereignty of Law in Nature; so that the three-fold revelation of Nature as Beauty, of Nature as Energy, of Nature as Law may be said to be the one on which his mind rested during the maturer years of his literary career.

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# THE YORK "CREATION OF ADAM AND EVE"

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In her *York Mystery Plays* (Oxford, 1885) Miss Lucy Toulmin Smith included the earlier or *B* version of the third pageant in the cycle, the Cardmakers' pageant of the Creation of Adam and Eve. She regarded this as a better copy than the later-inserted *A* text, and, if we set aside all questions of purely dialectal and orthographical correctness, the balance of superior readings is certainly with the text of her choice. For, as the critical edition here offered testifies, though *A*'s readings are better in lines 6, 27, and 79, its readings must yield place to those of *B* in lines 14, 31, 43, 53 and 60. Moreover, *A*'s frequent use of *e* for *i* and *i* for *e* is doubtless apt to mislead the modern reader—see, for example, lines 24, 51, 52, 83, and 88—and once even results in a faulty rime, *ryst : best* (86 : 88). On the other hand, it must be granted to *A* that it preserves the original Northern dialect of the cycle much more faithfully than does its rival. It will be enough to draw attention to the following points :

- (i) The rimes *ga : alswa* (6 : 8), *nane : alane* (17 : 19), *alane : bane* (33 : 35), *es : nes* (49 : 51), *brade : made* (58 : 60), *whare : mare* (66 : 68), as compared with the corresponding ones in *B*.
- (ii) The use of *a* for *o* in other than rime-words in lines 21, 39, 41, 48, 50, 51, 86.
- (iii) The presence of forms and words like *tyll* (39; *B* 'to'), *swylke* (55; *B* 'such'), *qwate* (64; *B* 'whatte') *lowffe* (78 *B* 'lour')
- (iv) The regular use of *sall* as against *B* s *shall*

- (v) The use of *sall* as the 2nd person singular in line 37, where *B* reads *shalte*.
- (vi) The use of *sch* for *sh* in lines 11, 16, 23, 24, 36, 71, 84.
- (vii) The use of the terminations *-is* and *-id* for *-es* and *-ed* in lines 10, 16, 49, 50, 52, 57, 59, 61, 67, 94.
- (viii) The use of *þ* and *ȝ* for *th* and *y* in lines 14, 20, 28, 38, 42, 44, 48, 65, 67, 71, 73, 76, 78, 93, 96.

And if to the dialectal merits of *A* are added occasional peculiarly orthographical ones as manifested especially in superior rimes (as in lines 25 : 27, 78 : 80), it will, I think, be conceded that the slight superiority in scribal accuracy of *B*—which, indeed, becomes slighter when we consider the nature of the majority of *A*'s inferior readings—hardly justifies us, all things considered, in regarding *B*, after Miss Toulmin Smith, as more worthy of the honour of print than *A*.

I have, accordingly, selected the hitherto unprinted *A* text for this edition of the play. In presenting the text, I have adopted my own punctuation and expanded all abbreviations, indicating both omitted and overwritten letters by italics; all other divergences from the MS are mentioned in the footnotes. In the footnotes, I indicate too as *B* and *S* respectively, all variants (other than merely orthographical ones) furnished by the original *B* text and by Miss Toulmin Smith's text where it differs from the original. *B*'s readings, when adopted by me as superior to those of *A*, are distinguished in the text by being enclosed in brackets (thus).

In the Notes that follow the text I have endeavoured (as in my editions of the *Chester Fall of Lucifer* and the *Newcastle Noah's Ark* in Vols. VI and VIII of these *Studies*) to illustrate the more interesting peculiarities of its idiom and to compare its handling of the story of the creation of Adam and

Eve with other early writings on the subject.

[B. M. Add. MS. 35296]

# CARDBMAKERS

[Pro. 71]

Deus      In heuyn And erthe duly Be-dene  
Of v days werke, euyn on-to ende,  
I haue complete by curssis clene;  
Me thynke þe space of þame well spende.      4

In heuyn er angels fayre and brighte,  
Sternes and planetis þer curssis to ga,  
þe mone seruis onto þe nyght,  
The son to lyghte þe day als wa.      8

In erthe is treys and gres to springe,  
Bestis and foulis, bothe gret and smalle,  
ffyschis in flode, all othyr thyng ;  
Thryffe and haue my blyssyng all !      12

Thys werke is wroght now at my will,  
But zet can I (here) no best see  
þat a-cordys be kynde and skyl,      16  
And for my werke myght worschippe me.

ffor þerfytt werke ne ware it nane  
But ought ware made þat myght it zeme,  
ffor loue mad I þis warlde a-lane,  
þerfor my loffe sall in it seme.      20

Cardmakers) *After Cardmakers, in an Elizabethan hand* : this is entry d  
afterwardes Deus) In MS all names of speakers are written on the right-hand side  
of the page. 1 Be-dene) Be dene MS 2 on-to ) on to MS ende) þe ende B  
4 thynke) thynketh B 6 þer)þe B 14 I here no) so B I no MS 15  
a cordys) a cordys MS be kynde and skyl) by kyndly skylle B 19 a 2ne) 2  
lane MS



To kepe þis warlde bothe mare and lesse  
 A skylfull best þane will I make  
 Eftyr my schape and my lyknes,  
 The wilke sall worschiþe to m(e) take. 24

Off þe symplest part of erthe þat is here  
 I sall make man, and for þis skylle :  
 ffor to a-bate hys hauttande chere,  
 Bothe his gret pride and oþer ille,— 28

And also for to haue in mynde [Fo. 8a]  
 How simpyll he is at hys making,  
 ffor als febyll I sall (hym fynde)  
 Qwen he is dede at his endyng. 32

ffor þis reson and skylle alane  
 I sall make man lyke on-to me :  
 Ryse vp, þou erthe, in blode and bane,  
 In schape of man, I commaunde þe ! 36

A female sall þou haue to fere,  
 Her sall I make of þi lyft rybe,  
 Alane so sall þou nough(t) be here,  
 Withoutyn faythefull frende and sybe. 40

Takys now here þe gast of lyffe,  
 And ressayue bothe zoure saules of me,  
 (þis) femall take þou to þi wyffe :  
 Adam and eue your names sall be. 44

21 mare) on "o" written over the line between "m" and "a" 22 best) over "best" a later hand has inscribed "nyght." 24 me) so B, my MS 27 a-bate) a bate MS hauttande B, hautand S. 31 hym fynde) so B, fynde hym MS 34 on-to) on to MS 37 sall) shalte B 38 Her) Here B 39 nought)so B, nough MS 43 þis)so B, The MS 44) In the right-hand margin, for insertion after l. 44, an Elizabethan hand adds

And leyd your lyves in good degre;  
 Adam here name I the,  
 and Eve his name shall be  
 and be thy subgett right.

Adam     A, lorde full mekyll is þis mighte  
 and þat is sene in ilke a syde,  
 ffor now (1)s here a ioyfull syght,  
 To se þis worlde so lange and wyde !     48

Mony diuær is thyngis now here es,  
 Off bestis and foulis bathe wylde and tame,  
 zet is nan made to þ(i) liknes  
 But we a-lone—a ! louyd b(e) þi name !     52

Eue     To swylke a lorde in (all) degre  
 Be cuirmore lastande louynge,  
 þat tyll vs swylke a dyngnite  
 Has gyffyne be-fore all othyr thynges;     56

And selcouth thyngis may we se here  
 of þis ilke world, so lange and brade,  
 With bestis and fowlis so many and sere— [Fo. 8b]  
 Blessid be he þat (hase) us made !     60

Adam     A, blyssid lorde, now at þi wille  
 Syne we er wroght, wochesaff to telle  
 and also say vs two vn-tyll  
 qwate we sall do and whare to (dw)ell ?     64

Deus     ffor þis skyl made I 3ow þis day,  
 My name to worschip ay whare;  
 Louys me for þi and louys me ay  
 ffor my makying ! I axke no mare.     68

Bothe wys and witty sall þou be  
 Als man þat I haue made of noght,  
 Lordschipe in erthe þan graunt I þe,  
 All thynges to serue þe þat I haue wroght.     72

47 1s)so B, his MS    51 þi)so B, þe MS    52 a-lone)a lone MS    be)  
 so B. by MS    53 all)so B, all þe MS    55 tyll)to B    56 be-fore)be fore MS    60  
 base)so B    omit MS    62 Syne)Sethen B    63 vn-tyll)vn tyll MS    64 dwell)so  
 B    dwell MS    72 I haue) is B

In *paradyse* sall 3e same wone  
 Of erthely thyng get 3e no nede,  
 Ille and gude both sall 3e kone,  
 I sall 3ou lerne 3oure lyue to lede. 76

Adam A, lorde ! sene we sall do no thyng  
 But louffe *þe* for *þi* gret gudnesse,  
 We sall ay b(e)y to *þi* bidding  
 And fulfyll it, both more and less. 80

Eue His syng s(e)ne he has on vs sett  
 Be-forne all (othir) thyng certayne,  
 H(y)m for to loue we sall nocht lett  
 And worschip hym *with* myght and mayne. 84

Deus At heuyn and erth first I be-gane  
 And vj days wrought or I walde r(e)st,  
 My warke is endyde now at mane, [Fo. 9a]  
 All lykes me w(e)ll, but *þis* is best. 88

My blyssyng haue *þai* cuer (and ay) !  
 The seueynt day sall my restyng be,  
*þus* wille I sese, sothely to say,  
 Of my doying in *þis* degre. 92

To blys I sall 3ow biyng,  
 Comys forth, 3e tow, *with* me !  
 3e sall lyffe in lykyng  
 My blyssyng wyth 3ow be ! Amen. 96

75 3e kone)MS reads like 3et kone 79 ay bey)ay bay MS a beye B to  
*þi* bidding) to *þi* gudnesse to *þi* bidding B 81 sene) sone MS B, sen S  
 82 Be-forne) Be forne MS, Before B othir) oþthir MS 83 Hlyn)so B,  
 Hem MS 85 Deus) in a later hand begane) be gane MS 86 test)so B, 1yst  
 MS 88 well) will MS, wele B is best) *þe* best B 89 and ay) anday  
 MS 96 Amen) After Amen follows in a faint Elizabethan hand the cue for  
 the following *pasant* nota caret Adam & Eve this is (*illegible*) that  
 I haue grant you of my grace to haue your (*illegible*)

## NOTES

[Of the abbreviations used the following need to be expanded here :

- Adr. & Ep.* = *Adrian & Epotys*, ed. L. Toulmin Smith in *A Common-Place Book of the Fifteenth Century*. London 1886.
- Ch.* = *The Chester Plays*. EETS.ES, 62.
- C. M.* = *Cursor Mundi*. EETS.OS, 57, etc.
- J's Cr.* = *The Creation of the World by W. Jordan*. Translated from Cornish by J. Keigwin and edited by D. Gilbert. London, 1827.
- L. C.* = *Ludus Coventriae*. EETS.ES, 120.
- Lyff* = The Middle English prose *Lyff of Adam and Eve*.
- O. M.* = *Origo Mundi*. Translated and edited by E. Norris in *Ancient Cornish Drama*, Vol. I. London, 1859.
- Ox. Cat.* = *The Master of Oxford's Catechism*, ed. J. M. Kemble in *The Dialogue of Salomon and Saturnus*. London, 1848.
- S. A. L.* = C. Horstmann, *Sammlung Altenglischer Legenden*. Heilbronn, 1878.
- Sal. & Sat.* = The prose *Salomon and Saturn*, ed. J. M. Kemble in *The Dialogue of Salomon and Saturnus*. London, 1848.
- T.* = *The Towneley Plays*. EETS.ES, 71.
- V. T.* = *Le Mystère du Viel Testament*, ed. Baron J. de Rothschild. 5 Vols. Paris, 1878-1885.
- Y.* = *The York Mystery Plays*, ed. Miss Lucy Toulmin Smith. Oxford, 1885].

This play is the only one in the cycle to be written throughout in simple quatrains, *a b a b*.<sup>4</sup> Davidson is not sure if the present play was in the original cycle or has displaced an earlier one, but the conventional nature of the speeches of

Adam and Eve as bearing marked traces of the church play inclines him to believe that "York III may be an old church play that has supplanted the original play of the cycle" (*English Mystery Plays*, p. 269). It seems to me that this play did not form part of the original cycle but was inserted into it when an elaboration of the story of the Creation and Fall into several pageants took place. And if we accept Miss Lyle's contention in *The Original Identity of the York and Towneley Cycles* (Minneapolis, 1919) that the York and Towneley plays were originally identical and that, in the Creation group, Towneley is nearer the parent text, then it can even be argued that the play before us was neither brought in from outside nor written entirely without reference to that portion of the earlier Creation pageant which it replaced. For, there is a significant agreement on two points between the York and Towneley texts as against both the *Book of Genesis* and the other English Mysteries. I allude to the naming of Adam and Eve by God and to the parallel in both sentiment and language between line 75 of our play and line 169 of the Towneley *Creation*, neither of which points has been noticed by Miss Lyle. (See my notes on lines 44 and 75).

4. *Me thynke*. See my note to *Ch. I*, 175 in these *Studies*, Vol. VI (1930), p. 50.

9. *gres to springe*. On the infinitive of motive or purpose, see Matzner, *Grammar*, Vol. III, p. 46.

10. For the creation of the beasts of the field on the fifth day see Play II, 148-156. This is contrary to *Genesis* i, 20-25, but is found also in *T. I*, 55-60; *Ch. II*, 57-72; *L. C. II*, 12f; *J's Cr.* p. 9; *O. M.* 41-48; *V. T.* 634ff; and, in its own way, in *Adr. & Ep.* 133f. We may compare the Slavonic *Secrets of Enoch*:

"Then evening came and morning came the fifth day. On the fifth day I commanded the sea that it should bring forth fishes, and feathered birds of many varieties, and



all animals creeping over the earth, going forth over the earth on four legs, and soaring in the air, male sex and female, and every soul breathing the spirit of life." (xxx,

7. Charles, *Apoc. & Pseudep. of the O. T.*, Vol. 2).

In the *T.* and *Ch.* plays above referred to, however, the beasts are also spoken of as very regularly created on the sixth day : see *T.* I, 162ff and *Ch.* II, 73ff

13-24. Nothing of the sort appears in any of the other English Mysteries, but we may compare *V. T.* 690-97; Ovid, *Meta.* I, 76ff; Avitus, *De Initio Mundi*; and *Paradise Lost*, VII, 505-516.

19, 20. Cf. *The Wisdom of Solomon*, xi, 24; Philo. *De Opif. Mundi*, vi; *De Cherub.*, xxxv; *De Sacrif. Abel*, xv.

22. *I make.* This corresponds more to *L.C.* II, 14, 15 and the Syriac version of the Old Testament than to the Vulgate, with its "faciamus," or to *T.* I, 165; *Ch.* I, 265ff, II, 82; *O. M.* 57-60 etc., which follow the Vulgate.

23. It would appear that here, as in *Ch.* II, 81-85, *O. M.* 60, 67, 68, *J's Cr.* pp. 27, 35, and *Adr. & Ep.* 518, the conception is purely anthropomorphic. Cf. Irenaeus, *Against Heresies*, V, c 6, and Tertullian, *The Resurrection of the Flesh*, c. 6. On the other hand, the common Christian doctrine of a purely spiritual likeness popularized by Augustine (*De Civ. Dei*, XI, c. 23; *Contra Manich.* XVII), Chrysostom (*Homil. in Genes.* VIII), Bede (*Pentateuch—Gen.* (ed. Migne) col. 200) and others is reflected in Aelfric's *Hexameron*, *C. M.*, and in the Adam History contained in Caxton's *Golden Legend*.

25. None of the Mysteries goes beyond the bare biblical suggestion that Adam was made outside Eden. But frequently in medieval writings it is definitely stated that he was made in the Field of Damascus; see, e.g., Comestor, *Hist. Schol.* (Gen.) xiii; *Cant. Tales*, B 3197; Lydgate's *Fall of Princes*, 500. And so es still more specifically is it stated that the place was that portion of the Field of Damascus known as the Vale of

Hebron. see, e.g., C. M. 405f, *Adr. & Ep.* 516f, *De Prim. Creat. Mundi* (Horstmann, *Alteng. Legenden*, p. 350); Mandeville, *Travels* (Matzner, *Alteng. Sprachproben*, I, pt. 2, pp. 184, 185); and the majority of the versions of the *Lyff*. Cf. Grünbaum, *Neue Beiträge zur semitischen Sagenkunde* (Leiden, 1893), p. 63. But a wide-spread tradition favoured Jerusalem as the alleged centre of the earth (see Grünbaum, *op. cit.*, p. 78), and a Christian variety of this identified the birthplace of Adam with Bethlehem, the birthplace of the Second Adam, Christ. This is reflected in the Bodleian, Wheatley and Harleian (MS 1704) versions of the *Lyff* (*Archiv*, Vol. LXXIV, p. 345; Day, *The Wheatley Manuscript*, pp. 76, 77, and xxx). Even Paradise, in spite of *Genesis*, had its advocates: see *Apocalypse of Moses*, xxi, 40, and Aquinas, *Summa Theologica*, I, Q. 102, art. iii; and Gower, perhaps unconsciously, echoes them in *Conf. Amantis*, VIII, 26, 27.

25-28. *The Pricke of Conscience*, 372ff, and Lyndesay's *Monarchie*, 707ff, also mention this reason for making Man out of the foulest matter, and the former adds to this the spiting and shaming of Lucifer, whose place Man is to fill. On the other hand, while in these texts, as also in the Vernon MS *Lyff* (*S. A. L.* p. 221, l. 47), the clay chosen is said to be simple or foul or vile, it is characterized as "briht & schynynge as þe sunne" in the Wheatley, Bodleian and allied versions of the *Lyff* (Day, *op. cit.*, p. 77; *Archiv*, LXXIV, pp. 345, 354), and as "gente" in *De Principio Creationis Mundi*, 71-74. For this latter view, cf. Philo, *De Opif. Mundi*, xlvii; *Genesis Rabba*, xiv, 8; *Pirke de R. Eliezer*, xi, xii, etc., and see Grünbaum, *op. cit.*, p. 55.

Nor, it may be added, is Adam always regarded as made of earth alone. Other substances are often said to have entered into his composition: see Kemble, *Dialogue of Salomon and Saturnus*, pp. 190, 194, 217; *Adr. & Ep.* 173ff; Wheatley, Bodleian Ashmole and allied versions of the *Lyff* (Day *op. cit.* pp. 77, 78, 113; *Archiv* LXIV pp. 345, 354) and C. M. 517ff

These represent the tradition of *The Gospel of Barnabas* (Ragg's Trans.), pp. 282f; *The Book of Adam and Eve*, I. c. 70; Slavonic *Secrets of Enoch*, xxx, 8; Philo, *Legum Alleg.* II, 7; etc. Cf. James, *The Apocryphal New Testament*, p. 178, and *The Koran*, iii, 51; xxxii, 5; lxxv, 34; xcvi, 1. And the earth, or whatever is required for the making of Adam, is not always just picked up from one spot, as in our play and in most early English accounts. In the Wheatley and allied versions of the *Lyff* (Day, *op. cit.*, pp. 76, 77; *Archiv*, LXXIV, pp. 345, 354) angels are commissioned to bring the matter from the four corners of the earth, and for similar legends we may refer to James, *Apoc. N. Test.*, p. 178; the Persian *Rauzat-us-Safa*, Vol. I, i, p. 41, and Grünbaum, *op. cit.* pp. 55, 58, 61, 62.

29-32. Cf. *Genesis*, iii 19; *Job*, x, 9.

33. But the reason given is not for making Man like unto God, but for making him of earth.

35. Ryse *vp.* None of the Mysteries mentions the age or stature of Adam and Eve at their creation. But with Augustine's "in aetate perfecta" (*De Gen. ad Litt.* VI, c. 13) and Comestor's "in virile aetate" (*Hist. Schol.* ch. xii) before him the author of *C. M.* speaks of Adam as "mad of mans eild" (585), and for its part the O. E. *Genesis* says that both Adam and Eve were born in the loveliness of youth (187, 188). The age most favoured, however, was thirty; see *Hist. Schol.* ch. xxv; *Sal. & Sat.*, *Sydrake & Boccus* and *Ox. Cat.* (Kemble, *op. cit.*, pp. 180, 194, 217); the Adam History in Caxton's *Golden Legend*; and Lydgate's *Fall of Princes*, 505. But sixty and twenty also had their advocates; see Sir Thomas Browne, *Pseudodoxia*, VI, c. 6, *Gen. Rabba*, xxiv, 2, and Ginzberg, *Die Haggada*, pp. 31, 32. As for legends relating to the size of the First Pair, we have a reflection of them in *Sal. & Sat.* and *Ox. Cat.* (Kemble, *op. cit.*, pp. 180, 217), with which we may compare *Pirke de R. Eliezer*, xi; *Gen. Rabba*, viii 1 xxiv, 2 *Chagigah* (ed Sterne) p. 58, and Irenaeus *Against Heresies* I c. 34



35-44. *Genesis* really provides us with two accounts, distinct and irreconcilable, of the creation of Man and Woman. According to the so-called Priestly version of the first chapter, they were made simultaneously in the image of God; according to the so-called Jehovistic version of the second chapter, Man was made of earth outside Eden, and only after he had been placed in Eden was Woman created there out of a rib of his. Naturally attempts were made to reconcile these conflicting accounts. There was the fantastic rabbinical view referred to by both Milton and Sir Thomas Browne that "masculum et feminam" of *Genesis*, i, implied that Adam was created androgynous (see Hershon, *A Talmudic Miscellany*, pp. 27, 293; Petavius, *De Op. Sex Dierum*, II, c. 6; Milton's *Prose Works* (Bohn Lib.) Vol. III, p. 324; *Pseudodoxia*, III, c. 17; *Religio Medici*, I, sect. 21). Comestor refers to another Jewish belief, namely that Adam had two wives, one created outside, and the other inside, Eden (see, e.g. *Chronicles of Jerahmeel*, xxiii, 1, and cf. Buxton, *Anatomy of Melancholy*, I, 2, 1, 2). He also comments on Josephus's opinion that Eve was formed outside Eden and later brought into it together with Adam (*Hist. Schol.* ch. xvii). But Josephus was not alone in this belief. I can cite the following texts as maintaining that Eve was formed subsequent to Adam and out of his rib and yet outside Eden: *Book of Jubilees*, iii, 5-9; Slavonic *Secrets of Enoch*, xxx, 17, *Book of Jasher* 1, 4-7; Avitus, *De Initio Mundi*, the Anglo-Norman *Adam*, 9ff; *L. C* II, 18, *T. I*, 186; and the text before us. As against these are the following, which speak of her creation inside Eden: O. E. *Genesis*, 169ff; *Gen. & Exod.* 224ff; *De Prin. Creat. Mundi*, 88; the Vernon MS Ljff (*S. A. L.* p. 221); *C. M.* 629; *Fall of Princes*, 512; *Ch.* II, 129ff; *Norwich Play*, *A* 2ff, *B* 10; *O. M.* 99ff; *J's Cr.* p. 31; *V. T.* 764ff. Now, to confine ourselves to the five extant English Mysteries on the subject, we discover, further, that while the *Norwich Play* openly and clearly follows the narrative of *Genesis* ii and while, for their part the *T* and *L. C* Creation plays adhere

strictly to neither of the two biblical accounts of the irreconcilability of which they are, indeed, unconscious, the *Y.* and *Cb.* plays seek to harmonize and utilize both of them. Thus, in *Cb.* II, though, as in the Jehovistic version, Man is made first and Eve is formed later out of his rib, yet the playwright eases his conscience with regard to the Priestly version, firstly, by making God declare at the very outset and while He is creating Man in His own image that "Man and woman I will there be", and, secondly, by separating the putting of life into Man from the fashioning of his body by a reference to the seventh day. (Cf. *Paradise Lost*, VII, 519-534). In like manner, in the play before us, though Woman is shaped after and out of Man, as in *Genesis* ii, yet it is surely as a concession to the "masculum et feminam creavit eos" of *Genesis* i that life is given simultaneously to the pair (41, 42). Thus Eve too is here (as not in *Cb.* II) inevitably regarded as born outside Eden. This moreover, accounts for the displacement from their exact scriptural contexts of the granting of dominion to the pair, the placing of Adam in Paradise, and the prohibition, as also for the absence of all mention of the beast-parade and Adam's deep sleep.

38. *Lyft rybe.* Cf. *Adrian & Ritheus* (Kemble, *op. cit.*, p. 198), *De Prin. Creat. Mundi*, 87f, and *Paradise Lost*, IV, 484, VIII, 465ff, X, 884ff. There is no warrant for this in *Genesis*, ii, 21, but the belief was wide-spread: see Avitus, *De Initio Mundi* (Migne), col. 327; *Gospel of Barnabas*, (Ragg), p. 91; *Rauzat-us-Safa*, Vol. I, p. 45; and cf. Fraser, *Folklore in the O. T.* (Abridg. Edn.), p. 5. For other views—including a thirteenth rib tradition—see Friedlander's notes to *Prike de R. Eliezer*, p. 87; Hershon, *A Talmudic Miscellany*, p. 27; *Par. Lost*, X, 884-888; *Pseudodoxia*, VIII, c. 2. And for the notion, fostered doubtless by *Genesis*, ii, 23, that Eve was made from Adam's flesh no less than bone see *Cb.* II 134f and the Adam history in the Caxtonian *Golden Legend* reflecting *Hyst Schol* ch xvii cf also

L. C. II, 100f, *Pirke de R. Eliezer*, xii, and *Chronicles of Jerahmeel*, VI, 15.

39, 40. Here we have a straightforward rendering of *Genesis*, ii, 18, but the scriptural passage beginning with this verse was sometimes fancifully glossed. Thus, it was sometimes said that Adam asked for a helpmate: see *Gen. Rabba*, xvii; *Rashi's Commentary on Genesis*; O. E. *Genesis*, 816-819; O. M. 91f, *Par. Lost*, VIII, 357ff. And as for the beast-parade, for the absence of which from our play we have already accounted (see note on II.35-44 above), it was not always perceived that the creatures were led up to Adam not merely to be named by him but also to enable him to realize that a suitable helpmate was not to be found among them: see, e.g., Aelfric's *Homily on Creation*, C. M. and Ch II. And it is on this account that the beast-parade is, in some texts, made a purely nomenclatory occasion and actually follows, instead of preceding, the making of Eve (see L. C. II, 100ff, where herbs and grass and Eve herself are presented to Adam to be named by him; O. M. 93-140, and *J's Cr.* p. 31), and, in others, is wanting altogether (see *Book of Jasher*; *Avitus De Initio Mundi*; Anglo-Norman *Adam*; *De Prin. Creat. Mundi*; T. I; V. T.).

42. Here, as in O. E. *Genesis*, 184f, it is definitely maintained that Eve's soul, no less than Adam's, was of directly divine origin; but the question was much debated: see Tertullian, *De Anima*, xxxvi; Augustine, *De Gen. ad Litt.*, VII, X; and Comestor, *Hist. Schol.*, xvii.

44. That God named them both is not said in *Genesis*. He did, indeed, it seems call the man Adam, and he was so called, some said, because he was made out of "adamah", the ground (*Pirke de R. Eliezer*, xii; Hershon, *op. cit.*, p. 295), and others, because he was made of "adom" or "red" earth (Josephus, *Antiq* I 34; Gregory *Moralia* XVIII c 7; Comestor *Hist. Schol.* xviii; *Works of Thomas Nashe* (McKerrow) Vol III p

363, Ben Jonson, *The Alchemist*, II, sc. 1). Others again very differently taught that the four letters comprising the name represented the four points of the compass (see *Sibylline Oracles*, III, 24-26; *Slavonic Secrets of Enoch*, xxx, 13, 14; *Cypriani Opera Omnia* (Hartel), appendix pp., 107, 108; Augustine, *Homil. in John*, IX, 14; *Expos. in Psalms*, XCVI, 13; Bede, *Pentateuch—Genes.* iv); and this view finds expression in *C. M.* 589ff; *Sal. & Sat.* and *Ox. Cat.* (Kemble, *op. cit.*, pp. 180, 217); and in all the versions of the *Lyff*. As for the name Eve, according to *Genesis*, it was given to the woman neither by God nor at this stage. It is only after the Fall that she is called Eve for the first time, and then too by Adam (*Genesis*, iii, 20). Immediately after she is created Adam calls her Virago (in the Vulgate) or Ishah (in the original Hebrew; cf. *Gen. & Exod.* 232f). Nevertheless, in disregard of the letter of *Genesis*, some texts make Adam call her Eve as soon as she is created: see Aelfric's *Homily on Creation*, *O. E. Homilies* (1st Series), p. 221; *Ranzat-us-Safa*, Vol. I, p. 59; *Book of Jasher*, 1, 5. And our playwright is kept in countenance by at least T. I, 198, and the *Slavonic Secrets of Enoch*, xxx, 18, in both of which God calls the newly-created woman Eve.

64. *whare to dwell*. For this use of the gerundial infinitive after "shall," cf. *Guy of Warwick*, 2612, and Zupitza's note to 1925-6.

65-84. Kamann (*Anglia*, X, p. 191) is wrong in saying that in *Genesis* i, 28-30 Man alone is granted dominion over the earth; dominion is there assured to both Man and Woman (see Holthausen in *Archiv*, LXXXV, p. 426). And our play follows this except that Deus's words, especially in lines 69-72, seem to be directed more towards Adam than towards his companion. The same can be said of the next play in this cycle, for though in lines 17-20 and 60-65 Adam alone seems to be addressed on this matter we gather from lines 1-16 and 41-44 that God means to give dominion to both. Lordship is,

likewise, granted to the pair in Aelfric's *Hexameron* O E *Genesis*, 198ff; V. T. 838ff; and *The Fall of Princes*, 519f. On the other hand, Adam alone is made master in the Slavonic *Secrets of Enoch*, lviii, 3; Avitus, *De Initio Mundi*; Gen. & Exod. 211f; *De Prin Creat. Mundi*, 78, 100; Ch. II, 89-92, 125, 126; L. C. II, 57f; Anglo-Norman *Adam*, 61ff; O. M. 69f; J's Cr. p. 29; and T I, 166, 167, 171-173, 216, 217 (though line 169 runs: "Ye both to gouerne that here is").

75 According to *Genesis*, iii, 22, the knowledge of good and evil was to come of eating the forbidden fruit; but it was sometimes argued that even before eating it, Man knew evil theoretically if not experientially: see Irenaeus, *Against Heresies*, xxxviii, xxxix; Theodoret, *Quest. in Genesis*; Chrysostom, *Homily XVI in Genesis*; Comestor, *Hist. Schol.* xiii; and cf. Slavonic *Secrets of Enoch*, xxx 15. This would account for the anticipatory remark in the line we are considering as also for similar passages in Anglo-Norman *Adam*, 65ff; T. I, 169; *Ratis Raving* (ed. Lumby) 499ff; *Tract. Wm. Nassington* (EETS. OS, 26), 95ff; and the Vernon MS *Lyff* (S. A. L. p. 221).

83. 'We shall not fail to love man.' For *let...for to* meaning 'fail to, desist from,' cf. *William of Palerne*, 1186 ("lettes nouzt for zoure liues your lord for to socoure") and 2184 ("leten he nolde forto saue and serue"); see also Ch. III, 327. For a similar construction with *let* meaning 'hinder, obstruct,' see L. C. XXXVIII, 168; T. XVIII, 89f; *Cant. Tales*, A 1893f.

88. This, as also perhaps Ch. II, 99f, is a distortion of *Genesis*, i, 31. Indeed in the Adam history in Caxton's *Golden Legend* it is distinctly pointed out that "When God made man it is not written: 'Et vidit quod esset bonum,' quia in proximo sciebat eum lapsurum." And Comestor, from whom this is borrowed, adds that man, moreover, was as yet imperfect, woman being still uncreated (*Hist. Schol.* 2).

89-92 *Adr & Ep* (146ff) is I think unique in making God spend the seventh day in blessing all his creatures and

bidding them wax and multiply and observe the eighth day as the sabbath. This is doubtless impelled by zeal to make the sabbath coincide with the Christian Sunday; cf. *Gen.* & *Exod* 245-268, and *Ayenbite of Inwit*, p. 7.

93, 94. In T. I, 195ff a Cherub, under God's orders, leads Adam and Eve into Paradise. This recalls *Pirke de R. Eliezer*, xviii, *Book of Jubilees*, iii, 9, and the Mohammedan legend referred to in *The Jewish Encyclopaedia*, art. 'Eve.'

95. *Lyffe in lykyng*. Cf. *William of Palerne*, 2023; *Cleaness*, 239.

SECTION II  
PHILOSOPHY

# SANKARA'S THEORY OF CONSCIOUSNESS

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The development of philosophical thought is, not in a small measure, due to the rise of the sceptical spirit which paves the way to sound speculations by exposing the self-contradictory basis of dogmatism. Scepticism, therefore, is invariably a sign of the maturity and vitality of reason. There is, however, an unhealthy type of scepticism which, far from providing a stepping-stone to further progress and maturer growth, has always acted as a clog in the way of rational speculations; it doubts everything without looking at its own foundations, it carries on its destructive campaign against every established belief and institution without stopping to examine the ground upon which it itself stands. Any one who surveys reflectively the main currents of contemporary thought would have no difficulty in detecting that the majority of the currents have an unmistakable tendency towards a position that can hardly be distinguished from this unhealthy scepticism. The result is that a lot of mist has gathered around some of the most fundamental principles of thought and existence. The object of the following lines is to attempt a partial dissipation of the mist with the aid of an Indian analysis of one of these basic principles, namely, the principle of consciousness.

In a well-known passage of his commentary on the *Praśnopanīṣad*, Śaṅkara attempts a classification of the principal theories of consciousness each of which had its enthusiastic exponents in the history of Indian speculation. The advaita theory of consciousness is here distinguished from as many as four other theories which are carefully scrutinized and ultimately



rejected as based upon an imperfect analysis of experience. These rival theories are defined as follows:—(1) that which looks upon consciousness as something that is every moment born and destroyed, (2) the theory which denies the very reality of consciousness, (3) that which regards consciousness to be an evanescent property of a permanent self, and (4) the theory according to which consciousness is the quality of matter.<sup>1</sup> It is easy to see that almost every theory of consciousness that is still in the forefront of philosophical discussion today can be classified under one or the other of the different heads mentioned here. And an examination of some of the outstanding theories of contemporary philosophy in the light of the advaita analysis may, therefore, be of fascinating interest for the modern thinkers.

The polemical mood in which Śaṅkara expounds the advaita theory of consciousness frequently obscures the important hints he gives of a constructive theory, and it will, therefore, be useful to start with an initial statement of the main features of his position. The most important and far-reaching of his contentions is to be found in what may be called the foundational character of knowledge or consciousness. It ought to be accepted as a universal rule, he insists, that there can be no objects of knowledge without knowledge.<sup>2</sup> None can prove something that is not known, and the attempt to prove it would be as absurd as to maintain that there is no eye though the form is apprehended.<sup>3</sup> The objects may change their essence, but consciousness cannot be said to change inasmuch as it witnesses all objects irrespective of the place where they may happen to be: the fact-of-being-known is thus implied by all objects without exception.<sup>4</sup> Even when something is supposed

to be non-existent, this very non existence cannot be proved in the absence of knowledge.<sup>1</sup>

The second feature of the advaita analysis of consciousness lies in its insistence that consciousness is always distinct from the object of consciousness, the things, therefore, should on no account be identified with the consciousness which makes them its objects. From this follow two corollaries; namely, that consciousness cannot be its own object and that every object of consciousness is unconscious or material.

Out of these four cardinal points of the advaita theory of consciousness, the first would easily put a modern student in mind of the central contention of an influential school of thought which is generally known as the idealistic school. Since Kant's analysis of knowledge it has been a recognised tenet of the idealistic theory of knowledge that consciousness is the *prius* of reality, inasmuch as all things must be "determined in relation to the conscious self, as the one condition which we can lay down for them *a priori*."<sup>2</sup> In fact, the development of post-Kantian idealism bears eloquent testimony to the vitality of the advaita position, and the former may in this respect be regarded as an elaborate exposition and ramification of the latter.<sup>3</sup>

Consciousness, when regarded in this light, is the ultimate principle of revelation for which alone the world of objects has a meaning; it is not a relation between two elements, on the contrary, it is the light which manifests all objects and all relations between the objects. It is "the centre of the whole

*padārtho vijñāyate tathā tathā jñāyamānatvādeva tasya tasya ca tanyasyāvryabhicāritvam vastutatvam bhavati*

<sup>1</sup> *Abhāvasyāpi jñeyatvāt jñānābhāve tadānupapatteh.*

<sup>2</sup> E. Caird, *The Critical Philosophy*, Vol. I, p. 353.

<sup>3</sup> Compare, for instance, Green's remark that "all knowing and all that is known, all intelligence and intelligible reality, indifferently consists in a relation between subject and object," and, consequently, the generic element in our definition of the knowable universe is "that it is such a relation  
*Works* : 386 See also Lord Haldane, *The Reign of Relativity* p 150

world comprising the objects, the senses and the mind, and it has neither inside nor outside, it is altogether a mass of knowledge.”<sup>1</sup>

This is generally known as the centre theory of self; the conscious self, according to it, occupies the central place of the universe, inasmuch as all objects owe their meaning and significance to the relations in which they stand to the self that essentially is consciousness. It is from this standpoint that the self is also described as the *Sākṣī* which witnesses all objects and all changes in the objects, it is *sarvapratyayadarśī* and *citśaktisvarūpamātra*.<sup>2</sup> The entire world is revealed only through the light of the self, “just as the light of the sun is the condition of the manifestation of all form and colour.”<sup>3</sup> This is excellently expressed by Sureśvara when he remarks that the self and the not-self are established in the world through perception and other means of knowledge, but the not-self is in every case established only on the presupposition of the existence of the self.<sup>4</sup> For a surprisingly similar language one may turn to Prof. B. Varisco’s observations that objective existence “is *my* cognition, cognition of an experience belonging to myself, and obtained by an activity of my own, it would not exist, if I did not exist.”<sup>5</sup> Hence all objects are said to be *ātmapūrvaka*. To put it in the language of modern idealism, existence-for-self is the highest category to which must conform all objects. Matter, mind, electron, proton, etc., have any meaning for us only in so far as they stand in relation to the conscious self whose reality, therefore, has to be presupposed by every intelligible entity. In this sense, consciousness is

<sup>1</sup> S. B. I. 4, 19. Compare Lord Haldane’s explanation of the sense in which the essence of the panorama of life centres in me as given in the *Reign of Relativity*, p. 169.

<sup>2</sup> *Commentary on the Kēnopaniṣad*, 12.

<sup>3</sup> S. B. I. 3, 22

<sup>4</sup> *Naiṣkarmyasiddhi* IV 3

<sup>5</sup> *Know Thyself* p. 2

the prior principle or the foundational fact which cannot be reduced to something other than itself except through a confusion of thought.

A word of explanation may be useful at this place in regard to the precise meaning in which consciousness is said to be the *prîus* of reality. This doctrine is often interpreted on the idealistic line and supposed to deny the independent existence of the material world apart from consciousness. This, however, would be to raise a highly controversial and difficult problem, and if the priority of consciousness could not be established till the age-long controversy on the relation between the external world and the knowing mind had been settled once for all in favour of idealism, the advaita theory of consciousness would naturally stand on a shaky foundation. It is, therefore, important to dissociate the assertion of the priority of consciousness from the idealistic contention, and realise clearly that the doctrine of the priority of consciousness is equally compatible with the realistic belief in an independent world. Even if it be granted that knowledge does not create but only reveal a pre-existent reality, yet it would remain unchallengeable that the external reality could not be revealed to us apart from consciousness which is the principle of revelation. We may thus be in a position to appreciate Green's well-known remarks that even if it could be admitted that matter and motion had an existence in themselves, it would still not be by such matter and motion, but by the matter and motion which is known that the functions of the soul can be explained by the materialists.<sup>1</sup> The epistemological priority of the conscious self is thus reconcilable

<sup>1</sup> *Prolegomena*, p. 13. Prof. R. B. Perry does not appear to us to have done full justice to the doctrine of the priority of consciousness when he associates it with idealism in his admirable book, *Present Philosophical Tendencies*, p. 105. To limit things to what can be experienced may be groundless and misleading (*Ibid.*, p. 316), the things may not require any home, yet the independent reality, call it a thing or a neutral entity, could not be revealed to us and so could not be used in explanation of anything if it had not been *known* at all.

with realism as well as with idealism<sup>1</sup>

The force and vitality of the advaita position will be better appreciated through a consideration of the anti-advaita theories which, as noted above, are classified by Śaṅkara under four heads. The most audacious and apparently paradoxical of all these theories is that of the nihilists who reduce consciousness itself to pure nothing. Not content with the mentalism taught by the Buddhists of the Yogācāra school which reduced everything to momentary flashes of consciousness, the Mādhyamikās seek to cut the ground from under the feet of consciousness itself. This is evidently a very bold and dare-devil position which would easily outbraid a number of modern theories that deny the reality of consciousness. When W. James challenges the existence of consciousness and proves it to be nothing more than a loose name for the relations existing between certain events and the life of the organism,<sup>2</sup> he had at least to seek the support of the neutral events for destroying the wide-spread prejudice for consciousness. Consciousness, for him, is a particular relation into which the neutral events enter which, therefore, must be acknowledged to be real entities. The Mādhyamikās, on the other hand, go about their iconoclastic business all single-handed and unaided and will not rest till all philosophical superstitions are finally eradicated including the Vijñānavādi's superstition in favour of consciousness.<sup>3</sup>

<sup>1</sup> For a further exposition of the meaning of independence, I must refer the readers to my *Self, Thought and Reality*, pp. 115-120.

<sup>2</sup> *Journal of Philosophy, Psychology, and Scientific Method*, I, 1904, since incorporated in *Essays in Radical Empiricism*, p. 17.

<sup>3</sup> This distinction between the position of the subjective idealist and that of the nihilist is beautifully brought out in the *Sarva-Siddhānta-Saṅgraha*, IV, 6, a work attributed to Śaṅkara. The only philosopher whose nihilistic perfection approaches the radical scepticism of the Indian Buddhists is F. H. Bradley who has so far been rightly characterised as "a genuine Mādhyamika" by Dr. Th. Stcherbatsky in his *Nirvāṇa*, p. 52. But the difference between these positions is at least as great as their similarity. Bradley, in spite of his condemnation of the self and self-consciousness as mere appearances, is anxious to find a home for them in the life of the Absolute, though they have to undergo transformation and transmutation before they

Sankara's attitude towards the theory of pure nothing or *śūnyavāda* is generally one of sheer contempt.<sup>1</sup> Yet, however, he has indirectly subjected it to a scathing criticism which, though directed against some of the assumptions of Indian nihilism, may very well be utilized in assessing the merit of the modern theories. One of his contentions against the position of universal nihilism is that a significant denial has invariably a reference to something real as its logical basis; e.g., when the illusory snake is negated as unreal this is made possible only on the basis of the perceived rope which is real.<sup>2</sup> Denial is significant only when something is left; if, on the other hand, "everything is denied, and no real entity is left, the negation becomes impossible and, consequently, that entity which we started to deny becomes real." Turning to the nihilist's denial of consciousness, it is remarked in another context that even if the position of the subjective idealist be left in the region of controversy and it is left undecided whether the object of knowledge is real or unreal, yet the reality of consciousness or knowledge has to be presupposed in either case.<sup>3</sup> Even the nihilists, it is observed elsewhere, have to concede that non-existence or *abhāva* is knowable as well as permanent.<sup>4</sup> And it would be absurd, therefore, to assert the knowability of negation while denying the reality of knowledge.<sup>5</sup>

can enter it. Moreover, the self, for him, though not a true form of experience, is the highest form of experience which we have (*Appearance and Reality*, p. 103). For Nāgārjuna, on the other hand, the self is as unreal as the son of a barren woman, and, consequently, has no place in Reality.

<sup>1</sup> Compare, for instance, his indignant remark that nihilism does not merit refutation as it is opposed to all types of proof—S. B., II, 2, 3<sup>1</sup>.

<sup>2</sup> *Kinciddrī paramārtham ālambya aparamārthah pratisidhyate*—S. B., III, 2, 22.

<sup>3</sup> *Ubhayathāpi ghatādivijñānasya bhāvabbutatvam abhyupagataमेव*—*Commentary on the Brh. Up.*, IV, 3, 7.

<sup>4</sup> *Commentary on the Prasnopanisad* VI, 2.

<sup>5</sup> This argumen has found in Prof. Gentile one of its distinguished modern supporters. It is clear that our very ignorance is no a fact unless

The modern theories of consciousness as we have observed above, are less audacious and much less radical than the doctrine of the Indian nihilists. Even W. James who first doubted the reality of consciousness did not doubt the reality of the neutral events which, according to him, were the ultimate stuff of the real world. Similarly, the behaviouristic and neo-realistic doctrines of consciousness, far from committing themselves to the position of universal negation, undertake to reduce consciousness to a particular type of relation between the external stimulus and the organism. That is, instead of reducing consciousness to pure nothing, these modern theories reduce it to something other than consciousness, and so far they escape partly the edge of Śankara's criticism. But this partial escape brings out all the more prominently their weakness when judged in the light of the other part of the criticism. The most fundamental point in the contemporary attempts at denying the reality of consciousness lies in their unanimous rejection of the idealistic procedure of assigning a supreme place to consciousness and knowledge. Things, it is urged, are not only independent of knowledge, but knowledge is nothing more than a specific type of relation into which the things enter under certain conditions. These things are no doubt variously named in the various theories, but the central contention remains identical in all of them, namely, that there is no consciousness outside or apart from the things and their relations.<sup>1</sup>

The internal paradox of the contemporary theories of consciousness may best be exposed by enquiring whether the elements, the neutral events or the bits of pure experience into which consciousness is reduced are themselves unknown or

at the same time it is a cognition., so that ignorance is a fact to which experience can appeal only because it is known."—*The Mind as Pure Act*, p. 29.

<sup>1</sup> The only exception to this general tendency is furnished by Prof. S. Alexander who does not favour the total obliteration of the well-established distinction between the mental and the physical and insists on enjoyment and contemplation as being two fundamentally different types of knowledge none of which can be reduced to the other

known. The former alternative would evidently render them undistinguishable from pure nothing or mere naught, and, as such, they must repel all predicates. And in that case they cannot be brought in for explaining anything. The only alternative, therefore, would be to admit that they are objects of knowledge and, as such, presuppose the reality of knowledge or consciousness. The scepticism of Descartes, as is well known, was arrested by the *cogito*, and it is this very fact which is denied here. When I doubt, I cannot doubt that I doubt, and as doubting is a mode of consciousness, it would be paradoxical to doubt, and more so to deny, the reality of consciousness. It is this fact which, as we have seen above, is emphasised by the epistemological priority of consciousness<sup>1</sup>. All objects, no matter what they are in detail, are, in so far as they are appealed to in explanation of something, known objects, and must have their *prius* in "I think," "I know" or "I am conscious." They are, as put by Sureśvara with his characteristic terseness, *ātmapiūrvaka*.

The reason, however, why such an apparently self-evident position threatens to degenerate into the relic of an exploded doctrine is that the majority of the modern theories of consciousness have unwittingly pledged themselves to an altogether unwarranted postulate. This postulate, to put it simply, is that consciousness is an object, and as such can be investigated and explained in the same way in which we explain all other objects of the world. There have been, no doubt, philosophers and psychologists who have protested against the practice of regarding the self as an object, but they have as a rule ended by depriving the self of all its meaning till it dwindles into a bare

<sup>1</sup> In this connection one may recall Professor G. F. Stout's important observation that whatever "it meant, intended, or thought of by the mind, inasmuch as it is meant, intended, or thought of, is the mind's object, whether it be fact or fiction: a mountain or a headache or a geometrical problem. *Manual of Psychology* fourth edition, p. 8. And they are all objects because they are put to consciousness. *Ibid* p. 99.



zero or as it is disparagingly put by A. S. Pringle Pattison, the dot upon the i<sup>1</sup>. Thus Kant and Green, J. Ward and E. Caird have exhibited in their exposition of the self a clear drift to agnosticism. Whether or no some type of agnosticism be inseparable from a true theory of self, the indubitable reality of consciousness provides a brilliant instance of a reality which, though incapable of being known as an object, is yet a foundational fact. This leads us to what we have called before the second feature of the advaita theory of consciousness.

Consciousness, according to the advaita thinkers, being the ultimate principle of revelation cannot stand in need of a more ulterior principle for its own revelation. That which is the *prīus* of the knowable objects cannot itself be conceived as an object among other objects much as the light which reveals everything does not require a second light for its own manifestation.<sup>2</sup> Hence, consciousness is characterised as *svayam-prakāśa*. All things, it is observed,<sup>3</sup> "can be classified as knowledge and knowable, and none except the Vaināśikas would admit a third knowledge which perceives the other knowledge." In fact the distinction between knowledge and the object of knowledge is inevitable in all cases, and "a hundred Vaināśikas cannot make knowledge itself knowable and this is as sure as they cannot revive a dead man." The knowledge of knowledge (*jñānasya jñeyatvam*) or awareness of awareness is, therefore, a psychological absurdity; and even when it is advanced as a logical theory, its untenability may be shown by the evident conflict it comes into with the admittedly valid principle that all objects are presented to consciousness. "In so far as consciousness is an object of consciousness," it has been rightly remarked by Prof. Gentile, "it is no longer consciousness. In

<sup>1</sup> *The Idea of God*, p. 199

<sup>2</sup> *Samvedanārūpat āt annvedanārūpekṣā a na sambhvat yathā prakāśasya prakāśantarāpekṣāya na sambhvat tadā* Comment y on the *Kenopaniṣad* 2

<sup>3</sup> *Commentary on the P atisopaniṣad* VI 2

so far as the original apperception is an apperceived object, it is no longer apperception."<sup>1</sup>

A lot of dust that has gathered round the problem of self and that of consciousness would, therefore, disappear as soon as we abandon the logical superstition that all that is real must necessarily be a definite object of thought. And modern philosophy has already prepared the weapons with which one may kill the superstition. Berkeley's distinction between 'idea' and 'notion,' Professor S. Alexander's insistence that knowledge in the way of contemplation is altogether different from what we get in the way of enjoyment, James Ward's contrast of the self from the presentations, and lastly G. Gentile's position that the transcendental ego can never in any possible manner be objectified—these are some of the clear instances in which attempts have been made to widen the domain of reality beyond the world of knowable objects. All that is needed now for a just appreciation of the advaita position is to see clearly that it is consciousness and consciousness alone which, though not an object, is yet eminently real. And this would certainly disarm the critics who have been but too ready to identify such a position with that of the agnostic.

It ought to be clear from what has been so far said in elucidation of the advaita doctrine of consciousness that any analysis of consciousness which is undertaken without a distinct comprehension of the essential difference between consciousness on the one hand and the objects that are presented to it on the other is sure to be inadequate and uninformative. That which reveals every object and illumines the entire world of things cannot itself be apprehended as a 'this' or a 'that.' The nearest analogy to it in the physical world is furnished by light which, therefore, has been very frequently appealed to in illustrating the peculiar character of consciousness by the Indian as well as

<sup>1</sup> *Ibid* p 6

the western thinkers<sup>1</sup> The light which manifests all material things cannot be appropriately said to be here and not there, it is not a particular thing existing by the side of other things, yet it is the condition of the revelation of the particular things<sup>2</sup> Hence arise the difficulties which our psychologists experience in defining consciousness, the reality of which they find it necessary to emphasise; it is something, they say, that can be defined only in terms of itself. Hence, again, Yājñavalkya while expounding the nature of the Absolute to Uśasta insisted on the impossibility of explaining it in the same way in which one shows the cow by holding her by the horn The Self being the seer of sight, as he puts it, it is not capable of being apprehended as an object, as, e.g., we know the jug, etc<sup>3</sup>

The initial assumption of the contemporary theories of consciousness is essentially identical with that of Uśasta, namely, nothing that cannot be presented as a definite object is real. This very assumption was at the root of the imperfect analysis of experience offered by associationism and presentationism; particularly, it formed the corner-stone of Hume's analysis. And if Hume's search for the self ended in a total failure, the relational theories of consciousness of the present century cannot be expected to fare better while the initial assumption is allowed to stand unchallenged. When, that is, consciousness is defined as a species of function exercised by the organism,<sup>4</sup> or as the cross-section of the universe determined by the specific res-

<sup>1</sup> Among the western philosophers, one may remember here Hamilton's, comparison of consciousness with "an internal light" (*Metaphysics* I, p. 183) or E. Caird's comparison of the self with "the light which reveals both itself and the darkness" (*Hegel* p. 147). The advaita literature abounds in this analogy and frequently refers to the self as the lamp-light or the light of the

ponse of the organism,<sup>1</sup> it is not so much as questioned whether consciousness to which are presented all things including the nervous system can itself be adequately conceived as a presentation or a particular type of thing among other things. The result is that the conscious self which in fact is the presupposition of the organism and its function is lost sight of amidst the congeries of objects; and then ingenious attempts are made to evolve it out of that very organism which when separated from a conscious self is devoid of all intelligible meaning. This procedure, in the words of Sankara, is as preposterous as to think that the colour is seen though there is no eye.<sup>2</sup> When the self is reduced to the complex of the body, etc., it is significantly remarked by Śaṅkara, what is ignored is that "this complex, not being distinguishable from sounds and the rest in so far as it, like them, is of the nature of the knowable, it is not reasonable to attribute the nature of the knower to it."<sup>3</sup> The colour cannot see the sound, but everything is knowable by the self.<sup>4</sup>

A curious meeting of extremes in this respect is illustrated by the accounts of self advanced by Bradley and Bosanquet. Out of the various meanings of self which Bradley examines in his monumental work, *Appearance and Reality*, there is hardly any reference to the doctrine according to which the self is consciousness or knowledge, though such a doctrine has been strongly suggested and ably explained by Lord Haldane.<sup>5</sup>

<sup>1</sup> Prof. E. B. Holt, *Concept of Consciousness*, p. 170.

<sup>2</sup> It is interesting to note that W. James whose analysis has profoundly influenced the realistic theories of our age has sometimes been more careful in this respect than his followers. When the psychologist undertakes an analysis of knowledge, he tells us, he has not only to see the elements and their relations involved in knowledge, but also the relation in which he himself stands to the total situation—*Principles of Psychology*, I, p. 184. When a philosopher analyses or explains an object, it is as natural as it is disastrous to drop himself out of sight.

<sup>3</sup> *Dehādīśāṅghātasyāpi śabdādīśvarūpatvāviśeṣāt vijñeyatvāviśeṣāt ca na yuktam v jñātrivam.*

<sup>4</sup> *Sarvamaita tu dīmana vijñeyam—Commentary on the Kathopaniṣad* IV 3.

<sup>5</sup> Compare for instance his article in the *Proceedings of the British Aca-*

And the reason seems to be that he starts with the same assumption which vitiated the analysis of Hume and the associationists in general.<sup>1</sup> Even if it be granted that the self is, "where not hiding itself in obscurity, a mere bundle of discrepancies,"<sup>2</sup> it may still be urged that the conscious self *for* which such a bundle exists cannot itself be reduced to a mere bundle of discrepancies. The fact is that all his difficulties about the self as aptly put by Dr. Haldar, "is due to his identification of it with its content."<sup>3</sup> And once this identification is assumed to be true, it would be a comparatively easy task to condemn the self as a gross fiction, a mere monster, or a metaphysical chimera. This identification remains essentially unchallenged in Bosanquet's theory. It is true that he, in spite of his deep sympathy with Bradley's way of thinking, does not go the length of condemning the self as a mere appearance. On the contrary, he insists that the significance of mind should be accepted on its own merits and as *suu generis*. Yet, the description of the self as a world of experience working itself out towards harmony and completeness, or an active form of totality, or, again, as a living world of content, is strongly suggestive of a fruitless search of the conscious self in the wrong place.<sup>4</sup>

The conclusion that emerges out of these considerations is that no theory of consciousness is likely to survive the light of critical thought which leaves unexamined and unchallenged the identification of consciousness with what is presented to it.

*demy*, Vol. IX, and also *The Reign of Relativity*, pp. 150, 288.

<sup>1</sup> This is particularly evident from the way in which he asks "whether there is anything which may not become an object, and in that sense, a not-self"—*loc cit*, p. 77. Such remarks as that the main bulk of the elements on the side of the self and on the side of the not-self "is interchangeable" illustrate clearly Bradley's tendency to presentationism.

<sup>2</sup> *Loc. cit*, p. 104.

<sup>3</sup> *Neo-Hegelianism*, p. 252.

<sup>4</sup> Some of his pregnant remarks on the self are to be found in *The Principle of Indiscreteness and Value* pp. 93-89-35. Cp. also *The Nature of Mind* p. 25f.

And it further follows that consciousness cannot be dismissed as a mere chimera simply on the ground that it cannot be known as an object. Thus, agnosticism and presentationism are the two extremes which should be carefully avoided by a true theory of consciousness. The self, which is essentially consciousness for the advaita thinkers, is, therefore, frequently described as different from the known and beyond the unknown, and this character, it is urged, does not belong to any other thing.<sup>1</sup> That is, as explained by Sankara, the self is different from the entire world of objects but that does not mean that it is unknown.<sup>2</sup>

The advaita distinction between the *svayamsiddha* and the *āgantuka* may also be used as an effective remedy against the false theories of consciousness. The conscious self, according to the thinkers of this school, is of the nature of an irrepressible reality which is necessarily presupposed by all proof and disproof, and which, therefore, falls beyond the region of logical justification or refutation. The self in this respect is different from the adventitious objects, such as ether. These are not beyond the range of proof (*pramānamrapēkṣa*) or self-established (*svayamsiddha*), the self, on the other hand, is the basis (*āśraya*) of the process of proof, and, consequently, is established prior to the process of proof.<sup>3</sup> You can refute what is adventitious, but not that which is your essential nature; much as the heat of a fire cannot be refuted by the fire itself.

Regarded in this light, the conscious self, according to the advaita theory, is an irrepressible reality, and what Bradley says with regard to the principle of contradiction may with equal justice be applied to it, namely, that its absolute reality is proved by the fact that, "either in endeavouring to deny it,

<sup>1</sup> *Kenopaniṣad*, I, 3.

<sup>2</sup> Ānandagiri illustrates the point by the help of light which, as we have seen above, is the most favourite analogy with the advaita thinkers.

<sup>3</sup> *Ātma tu pramānādnyavabaraśrayatvāt prajā pramānādnyavabaraśiddhyatī*  
—S B II 3 7

or even in attempting to doubt it, we tacitly assume its validity."<sup>1</sup>

From the dictum that there is no consciousness, which has so far been considered, to materialism there is but a short way. The latter does not deny the fact of consciousness, but, accepting it as an indubitable fact, materialism considers it to be a product of matter. But none the less materialism and the doctrine of no-consciousness meet on the confusion of consciousness with the content; the only difference is that the latter has the merit of drawing the inevitable consequences of the fundamental postulate which has always been at the basis of the former. And this postulate, it may be worthwhile to urge at the risk of repetition, lies in assuming that consciousness is one object among others. Once this assumption has been swallowed, the wood is sure to be lost in the trees, and, consequently, the relational theories of consciousness may very aptly be styled as the natural nemesis of objectifying the subject.

As the purport of the present essay is to provide an anti-toxin for counteracting the ruinous tendency of contemporary thought to what we have called above unhealthy scepticism in respect of the most ultimate principle of thought and existence, a full and detailed examination of the anti-advaita theories of consciousness, however interesting and profitable, is not called for in the present context. In fact, all these anti-advaita theories may be ultimately traced back to the root-fallacy which has inevitably led to the relational theory of the present century;

<sup>1</sup> *Appearance and Reality*, p. 120. This in fact contains the essence of Kant's transcendental deduction. The necessity and universality of the principles of the understanding are ultimately proved by the fact that they are the ground of the possibility of experience, that which makes experience possible is for that very reason necessary. In this sense the unity of consciousness, according to Kant, is a transcendental condition of all experience and all knowledge, it is the ultimate presupposition of knowledge. The advaita conception of *svayamsiddha* essentially conveys the same meaning, and if Bradley condemns the self as a mere appearance while accepting the absolute validity of the law of contradiction, that is probably due to his assumption that the self if real, must be an objective content.

and the *reductio ad absurdum* which it illustrates in a very piquant and clear manner ought to force philosophical thought to retrace its steps and come to a clearer consciousness of the limits within which alone scepticism can exercise its healthy influence.



# VEDANTA AS RELIGION AND PHILOSOPHY

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## INTRODUCTION—VEDANTA AND ITS CRITICS

So much has been written of late on the philosophy of Vedānta both by Indian and European scholars, (especially by Indian scholars), that if we were to infer by the amount of the ink spent in writing out these works—one can safely conclude that Vedānta is occupying the serious attention of scholars and it is no wonder if it is so; for the sublime philosophy of Vedānta has in itself the possibilities, perhaps illimitable, that may turn out to be the actualities of the morrow. It is replete with ideas, which though ancient in origin are yet modern in meaning to satisfy the moving spirit of the time. It would be no exaggeration to say that the philosophy of the Vedānta is not of an age but of all time. It stands Protean-like before its worshippers to give them what they want. Like the oracle at Delphi it speaks not but beckons only by a sign.

The Sutras in which the grand edifice of Vedānta is built up are in the form of short pithy aphorisms that are capable of true apprehension by those alone who have made a preparation for the understanding of them. The very first Sutra thus defines the character of one who is a fit person to understand the mysteries of the Vedānta.

Vedānta is thus not a mere speculative system as is often understood; or rather misunderstood. It is not the luxury of an arm-chair philosopher. "It is" as Sir Mahendra Nath Sircar says "the highest art of life, the art of realising transcendent bliss."

It is particularly this aspect of Vedanta that is proposed

to be discussed in the following pages. In doing so the writer is conscious of the magnitude of the task as also his limitations and in fact in face of a welter of opinions to the contrary, it is by no means an easy task to establish the thesis set forth.

Unfortunately, there is a considerable misconception as to the true character of Vedānta—whether as philosophy or as religion. The apparently inconsistent utterances in the Upanisads, the difficulty of understanding the terminology of the ancient writers and of following with patience the dialectics used by them, the lack of sympathetic appreciation of its truths have all combined to make Vedānta as unattractive as it is difficult.

Nor is this all, there is almost an organic theological bias which the European writers on philosophy and religion evince while dealing with the philosophy of Vedānta.

There have however appeared on the stage giants who have stood abreast of times and declared at the top of their voices the spiritual satisfaction that Vedānta has afforded them. Schopenhaur says.—

“From every sentence (of the Upanisads of Vedānta) deep original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. . . . In the whole world there is no study so beneficial and so elevating as that of the Upanisads (the Vedānta). It has been the solace of my life—it will be the solace of my death. They are products of the highest wisdom. . . . It is destined sooner or later to become the faith of the people.” “If I were asked” says Prof. Maxmuller “under what sky the human mind has mostly developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solution of some of them which will deserve the attention even of those who have studied Plato and Kant.—I should point to India. And if I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thought

of the Greeks and Romans, and of one Semetic race the Jewish, may draw the corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human—a life not for this life only, but a transfigured and eternal life—again I should point to India.”

It is the purpose of this essay to deal in outline with some of the principal objections that have been raised against the Vedānta and to set forth in clear and unambiguous terms the real import of its conclusions. It is by no means proposed to offer a defence that certainly implies preconceived bias in favour of any theory or dogma.

The aim of the present endeavour is to assess as dispassionately as possible the place of Vedānta as a religion. In fact very few writers on Vedānta have so far attempted to throw light on this particular aspect of Vedānta—and the few attempts that have been made are far from satisfactory. Even a sympathetic critic like *urgubart* concludes that “Vedāntism in relation to those aspects (the religious and the ethical) we have just been considering does not seem to satisfy those of its adherents who are most affected by modern influences.”

The reason of this attitude is not far to seek. In their enthusiasm to read Vedānta in Modern thought and vice versa some writers have gone to the extreme of mis-interpreting Vedānta and its import. Others find nothing but obscurantism in it. Greatest care ought therefore to be taken to read the statements in their original context and the meaning of the terms and concepts employed should also be taken in their original sense. When we speak of the Religion of Vedānta for example—we must qualify our statement by explaining what is really meant by Religion in Vedānta.

Religion in Vedānta it must be gain-said at the very outset is not what we generally and popularly understand by Religion—though it contains all the fundamentals of Religion as such.

It will be the business of the sequel to set forth in clear terms what is meant by Religion in Vedānta which though fundamentally identical with what is generally meant by Religion is certainly different from the popular conception of it. The terms and concepts used divorced of their original settings, are sure to make confusion worse confounded. An enquirer after the truths of Vedānta must be careful in keeping this point in view.

The Philosophy of Vedānta or Religion as herein suggested (for in India Philosophy and Religion are not two things but one), presupposes a dedicated life. Those therefore who are anxious to unravel the mysteries of this sublime philosophy must approach it in a religious spirit.

The list of qualifications that Samkara sets forth for a student of philosophy amply show that Philosophy for him is not an intellectual pursuit but a dedicated life. The first "discrimination between things eternal and non-eternal" demands of the student the power of thought, which helps him to distinguish between the unchanging reality and the changing world.

Renunciation of the enjoyment of the reward here and in the other world is the second requisite. In the empirical world and man's temporal life within it there is little to satisfy the aspirations of the spirit. The seeker after truth must refuse to abase himself before things as they are and develop an austere detachment characteristic of a superior mind. Moral preparation is insisted on as the third requirement and lastly longing for liberation (*mumuksutvam* is mentioned). "Samkara presents to us" in the words of Prof. Radhakrishnan "the true ideal of philosophy—which is not so much knowledge as wisdom, not so much logical learning as spiritual freedom." And we may add, this is the ideal that is truly religious in character.

Philosophy thus for Samkara is more essentially Religion not "an unearthly ballet of bloodless categories" but a manifestation of what is highest and most abiding. Raised above

the hopes and fears of man's ephemeral existence, there shoots forth a vision of the Almighty that is simply unique in its splendour and majesty. The released soul sees all around and within nothing else but Brahman, and declares in a mood of ecstasy that is fullness of bliss 'aham Brahma asmi.'

He has broken the veil of Māyā and stands face to face with the light eternal nay he is the Light itself. In his search for Unity the Vedāntin has succeeded in finding one ultimate Reality as the basis of our existence in which we find "at once an adequate object of affection and a sufficient aim for our practical endeavours."

The Indian Vedānta in the words of Kīrtikar has laid such a scheme for practical conduct, founded on this necessary and fundamental truth, that it satisfies the social, moral and spiritual needs of men of every grade. While recognising the existence of only one Reality and showing man's relation to that Reality, it prescribes his duties to himself, to his kith and kin, to his own community, to the whole of humanity, nay to the entire animal, vegetable and mineral Kingdoms—thus insisting upon his living a larger and larger self, to the utter extinction, eventually, of his own individual lower self, and thus ultimately seeking union with that one Reality. In this process of gradual evolution and development, it holds out a hope of eternal beatitude and peace to the pure and righteous and promises Salvation even to the sinful after their period of probation is over.

### WHAT IS RELIGION?

The problem of Religion is as old as history and if one were to review the numerous ways in which religion has presented itself to mankind one could easily see that Religion occupies a central position in their thought. In fact "It is a phenomenon" as Prof Hoernle points out "that is universal in the human race at every stage of its civilization and in every period

of its history. Historically reviewing we can witness a steady growth from a crude animistic belief to a healthy religious consciousness of a loving God. Psychologically considered we find also a steady advance. The base emotions of fear and awe that constituted the essence of religion in its early stages have given place to nobler emotions of love and devotion and superstition has been replaced by understanding and will and faith in a kind and wise God. It is not our purpose here to trace a historical or psychological development of religion. Suffice it to say that religion has occupied the most important role in the dialectic of human understanding. In spite of this it is really a sad affair that there is hardly any unanimity of opinion as to what Religion is or what constitutes the essence of Religion. The question is raised at the very outset if a belief in God or Gods or even in the supernatural is necessary for a conception of Religion. Different answers are available. There are those who believe that the problem which lies at the heart of Religion is obviously the problem of God, others would rank a belief in God or Gods as superstition. We cannot however forget that a belief in the spiritual and the non-material does and ought to, form an element in religion. It is true, attempts have been made to dispense with this requisite altogether, but the attempts have not been very successful. In the nineteenth century we find a revolt against religion as such and it is dismissed as rank superstition. They used to talk of the regency of God during the long minority of humanity "The Heavens" they said "declare the glory not of God but of Kepler and Newton." The positivists divided the progressive human thought into three stages. In its early infancy according to them it was theological and develops into the metaphysical and the crown of it all is the positive aspect of human thought—the gospel of progress.

The Positivists had among them sturdy reformers whose hearts were brimming with love for humanity. The suffering of the world was the problem of the greatest concern to them and

to find the best possible comforts for the suffering humanity was the essence of their doctrines and the *son quo non* of their beliefs. That the positivists themselves should have founded a church of the "religion of humanity," is no doubt a tribute to the strength of the demand for religion in human nature. And Hoffding rightly said that "Proper religion begins where Comte's religion ends." And Tennyson was right when he said "If Comte had followed out his correlation of nature and man to serious conclusion, he would have found the true medium of 'Humanity's life in God' that power which alone is great 'God and the Universe'." Kant's fine retort in this connection is historic. He said "No Newton will ever rise to explain a clade at grass." A similar attempt is being made at the present day by the Meleorists who seek to establish a Morality on the canons of Commonsense and have for their ideal the largest common good. But to build a morality and a religion on the shifting sands of utilitarianism however noble its principles might be from the point of view of the comforts and pleasure they promise to humanity are bound to totter down. The result is that we find it a common phenomenon among writers on philosophy, ethics, and religion to huddle one into the other and instead of clearing the issues they end by confusing them. We find for example religion identified with ethics or with sociology and so on.

We can admit that Religion on account of its universality does play a part in all spheres of human life. In principle religion does involve the whole man; at its best it is itself a synthesis, a unification, a harmonious stabilization of all sides of his nature; nevertheless we can never lose sight of the fact that the phenomenon of religion is also unique in character. Before we analyse the religious life and point out the constituents of religious experience, we can consider certain features as normal predicates of the religious life generally if we characterize widely rather than particularly. Three phases or aspects are

perennial within it the altruistic the ascetic and the mystic. In various stages of its history we may see that religion has had one or other of these aspects predominant. If we look at the various historical religions or even the early forms of the pre-historic religions we will see that they are dominated by one or the other of these characteristics. It is true sometimes we find all the three aspects combined and blended in a single religion or we may find a gradual development from one aspect to the other.

Generally speaking the current of religious thought of the human race has moved on from altruism to asceticism and finally to mysticism. It is indeed true that even in the altruistic era as we may call it, we find here and there a few exceptions which really go to prove the general rule. One thing however is evident that the religious consciousness in any of its three aspects involves a spiritual order superimposed as it were upon the natural. In fact the essence of religious consciousness is a dissatisfaction with the existing scheme of things and a burning desire to break the shackles of space and time. It implies a belief in an ideal world that promises spiritual satisfaction to the restless spirit. The religious attitude is an attitude of rebellion with the natural and the physical. It is deeply rooted in a faith that there is an objective or abiding reality that is beyond. The realization of the Promised Land is the hope of Religion and to make it possible is the work of religious life. It may be however that this faith—the will to believe carries its own justification with it. When the will to serve embodies itself in actual service, the activity often gives us the guarantee of the belief that we were called to serve.

Those who will to seek the morally highest realize the justification of the moral imperative in a manner which ethical theory cannot afford. Those who will to serve their fellow-men realize in such service why it is demanded of them after



a fashion that is more convincing than sociology. It is in this way alone that we can explain why the religious faith of mankind has persisted. The greatest justification of Religion is a religious life. "To understand religion" says Prof. C. J. Webb "is to live it... In religion we live by a conviction which the very habit of living by it reinforces and sustains." The religious consciousness is the response of the human mind to the sum total of reality. Unless faith brought its justification to the faithful, religion would have perished as magic has perished among the cultured races. Neither the rational nor the pragmatic criterion after all has the last word in religion. Through all its vastly differing expressions, from the lowest to the highest, there is a psychological unity in the religious consciousness. This psychological unity is a happy blending of thought, feeling and will. If we analyse the religious attitude we will find that all the three are present, yet not one of them can furnish an absolute criterion.

There have not been thinkers lacking however who would like to make the one or the other of these the absolute standard of religious life. There are a class of rationalists who would dismiss the element of feeling and will as superfluous and knowledge alone gives to them the ideal of religious life. For them religion is nothing more than a science of reasoned belief. The religious experience of the Saintliest have no meaning for them if they fail to satisfy the narrow canons of their reasoning. But they seem to forget that all their reasoning presupposes a belief, a consciousness of something that is beyond—something other than their own finite selves that is given to them by a feeling of the Infinite—the reality that is beyond and it also involves a will to believe the communication of the feeling. There are others who make the element of will the only criterion of religious consciousness. For Schopenhauer for example it is the will to believe that sustains and reinforces the religious consciousness. Lastly there are those who maintain

that the Infinite cannot be known for to know is to condit on and the conditioned is finite. . . . neither human logic nor human ethics are applicable to the Divine Being.' We find men like Mansel\* Butler, Spencer, Pascal, Newman, Kido, Balfour, Ritschl and in our own day Rudolf Otto who assert that the province of religion is the region of immediate feeling—a direct awareness. Even the modern psychologists would attribute religious consciousness to a kind of particular feeling. The rationalist on the other hand points out that "within the sphere of feeling the raptures of the sensualist and the devout devotion of the Saint are precisely on a level. Natures of a soft, pliant, susceptible texture are ready to respond to every breadth that sweeps the chords of feelings; they are elated and depressed, attracted or repelled, roused into superstitious raptures or plunged into despondency and despair on occasions when colder and deeper natures remain unmoved." Religion they say must closely be connected with feeling, but its most essential element is knowledge.

For those who think that feeling is the essence of religious life the speculative method is the negative method which instead of building the religious spirit demolishes and destroys it. Religion says Otto is neither morals nor mere intellectual belief, but a thing by itself in the sense that what constitutes it is a particular sort of element or "moments" of feeling. It is not a mere subjective feeling; it is a feeling called forth by and apprehends, an enigmatic and overwhelming Presence belonging to another world than this—a peculiar awareness of the Divine—it comes with experience but not out of it; sense impressions are its occasions but not its sources. Morals and rationalizing do not between them cover the whole field of religion. "The presence of the Holy" says Otto "is to be detected by the special faculty of "d'vination" Before the Holy we are both awed and exalted, abused and yet allured con

vinced of our worthlessness, yet through contact and communion filled with a sense of worthiness." "By each new obeisance of spirit I mount to His feet." This faculty "divination" is in fact no new theological discovery. Schleiermacher in his "Discourses upon Religion" Jacob Friedrich Fries in his doctrine of 'Ahnung' ('inkling' surmise, presage) and De Wette, Fries, Pupil have all in effect made use of it, the last named with special reference to the divination of the Divine in history under the name "Surmise of the divine government of the world." This is what Samkara calls 'Sarvātma bhāva.' It is this faculty of divination which is the essential precondition of liberation "Sarvātma-bhāva-moksa."

Analysing the religious consciousness a little further we find apart from the faith and hope in an ideal world superimposed upon the natural and the physical three important psychological phases which are present in all higher forms of religion.

1. A feeling of dependence what Otto calls 'creative consciousness' "I am not thou art all" a feeling of humility cf. the parable of Indra and the damsel in the *Kena Upanisad*.

2. A feeling of mystery. The Divine is seen as the 'ineffable something' before which the human mind is bewildered and bedazzled and yet drawn towards Him. This is what Otto calls the 'religious dread.'

3 And then there is a feeling of urgency. The yearning soul is anxious for complete absorption in the Divine. In spite of the discords and disharmonies of the world the devoted spirit hears "an onward advancing melody of the choir invisible" (Lotze).

We have seen what an important part does the element of feeling play in religious consciousness and Bradley was probably right when he said "My way of contact with Reality is through a limited aperture. For I cannot get at it directly except through the felt this" (Appearance p 26) And again The this is real in a sense in which nothing else is real

(Appearance p 225)

The Highest said Goethe cannot be spoken but only felt. In this immediate awareness of the divine according to Goethe there is calm and peace "when I have Thee I ask no questions of earth and Heaven."

It is indeed true that above and beyond our rational being is hidden the ultimate and highest part of our nature, which can find no satisfaction in allaying the needs of the sensuous, psychical, or intellectual impulses and cravings. The mystics call it the basis and the ground of the soul.

Yet we must always remember that Religious consciousness is not the negation of rational thought in religion but its sublimation. It only seeks to combat excessive intellectualism. It reminds us that "There are reasons of the heart which the reason knows not." Reality does not exhaust itself in the dialectic of human thought. Reason finds its ideal and true goal in an immediate feeling—the felt thus. So does rational religion find culmination in the mystical.

Bosenquet ends his chapter on "The Religious Consciousness" with the words "Religion establishes the Infinite Spirit because it is continuous with and present in the finite in love and in the will for perfection—it is an experience of God not a proof of Him" (for no proof is possible or even necessary).

By "God" he means "Reality conceived as a whole, conceived as perfect; and as transcending and transforming within itself the opposition of good and evil. In this perfection man participates and religion is his sense of participation, of his fragmentariness made whole, of the evil in him overcome, of his life for all its failures and blemishes, filled with value."

It has been shown in the preceding pages some of the important elements in religious consciousness. Attempt has been made to unravel the religious life. Religious experience however is so varied from nation to nation and even from individual to individual that to attempt at a general statement

of the constituents of religious experience would be a hopeless task. In spite of this variety and diversity in religious experience it can be safely asserted that the essentials pointed out above would invariably be present in all higher forms of religious consciousness.

But religion in its popular sense and as it is probably lived by the general run of mankind is hardly worth the name. It is naive subservience to some beliefs that are encrusted with sanctity by long association that they are taken for something essential to religion. These dogmas of religion which were adumbrated by the Spirits of Sanitist in their own time are actually working as fetters to the restless spirit which wants to break all barriers, social, political, intellectual or theological. If religion has been responsible for a great deal of social as well as individual good, it is also capable of the greatest harm if it is to be closed within the limits of theology or doctrinism. Grotesque, obscene, and dark superstitions within the separate religions take greater toll and are even worse hindrance to progress and a healthy and happy life than no religion and no belief.

Mr. J. S. Huxley in his book entitled "Religion without Revelation" makes a strong plea for a reorientation of our attitude towards religion and he is probably right in asserting that "Religion would still be religion without retaining one single item of Christian creed." Such a frank statement might shock the traditionally religious-minded, but is nevertheless a very honest and frank judgment.

"I am sure" he says "that the single step at present needed is for those who combine respect for science and intellectual truth with love of what is best in the spirit of religion to leave the particulars on one side and return to the basis of the general and the fundamental, . . . . My personal feeling is strong that the next step to take is to try to see the problem of religion and religious feelings stripped of all trappings theological cre-

dal or ecclesiastical '.

If religion is to come to the forefront of civilisation, it must first strip itself naked and become as a child again, new, with new life before it to live.

In this view, the next great step which religious thought must take according to Prof. Huxley is the liberation of the idea of God from the shackles of personality, which have been riveted on it by man's fear, ignorance, servility and self-conceit. Instead of making themselves in the image of God they have in the words of Voltaire made God in their own image.

The greatest difficulty of Theism lies in the fact that on the one hand we assert that all these attributes (of Goodness, Benevolence etc.) exist in God in a perfection utterly beyond anything we know in man—yet the more we stress this transcendental perfection, the more do our norms threaten to become meaningless. On the other hand, the more vividly concrete we seek to make their meaning the more we shrink God to the dimensions of the human pattern with which we are familiar.

(Hoernle).

Bradley expressed the same difficulty when he said "If you identify the Absolute with God, that is not the God of religion. If you again separate them, God becomes a finite factor in the whole. And the attempt of religion is to break down this relation, a relation which none the less, it essentially presupposes. Hence short of the Absolute God cannot rest, and having reached the goal He is lost and religion with him." I do not however believe that personality (which certainly implies limitations) is essential to religion.

There is a further difficulty of reconciling evil, sin and suffering with the existence of a personal all-good and omnipotent being who guides the destinies of the universe. This has always been a stumbling block to belief and Plato was even prepared to deny that God is the creator of all things. The existence of evil is certainly incompatible with the perfection

of the universe, be that perfection predicated in the name of the God of religion or absolute of philosophy. The result is either to justify the ways of God to man and say "Could we but see the whole and understand it, it would all seem at once and entirely good," and see like the philosopher in Shakespeare's 'As you like it' a venomous toad bearing a jewel in its crown. But in spite of Edward Caird's disclaimer, it is nothing more than the optimism of the lucky man for whom life has been one long Lord Mayor's day.

There are others who do not try to make the worst appear the better reason but are ready to admit that the sin, evil and suffering are real positive facts of life. They however in their attempt to build a theocracy assert that this world is above all else a school for character. Misfortune and pain are divinely appointed trials from which, as gold purged from base metal by aqua regia, man's noble qualities may emerge purified and unalloyed.

But we cannot forget what the Pessimists so vehemently urge that there is also unnecessary suffering in a world like this, where storms devastate and plagues strike; where ignorance consigns the noblest to exile, to torture and to death, where vice lapped up in luxury grinds down the poor and from its own crimes argues that there can be no God. 'As a creator of the world' said Schopenhaur 'God is the author of possibilities too not merely of the world and He ought to have devised this in such a way as to admit of a better world'

It is argued by the Theists that a world in which the possibility of wrong doing was prevented by the exclusions of the temptations that were really such could, neither be nor become a moral world at all. "The world with its faults is better" said Hellen "than a kingdom of angels without wills at all." Huxley's retort is historic in this connection. "Call it a non-moral world, then if you choose" Said Huxley "At all events it would be a better world than this which you probably call moral"

The only freedom I care about is the freedom to do right, the freedom to do wrong I am ready to part with on the cheapest terms" cf. (collected Essays) chap. 'Methods and Result,' p 192.

Both the optimists and the pessimists commit the fundamental fallacy of assuming a hedonistic criterion. This is what in the words of Sidgwick may be stated 'the fundamental paradox of hedonism.' The impulse towards pleasure if too predominant defeats its own purpose.

The enquirer after the real truths of religion has to steer his way cautiously between both these extremes. All thoughtful men have been driven to call life an enigma. It is *Māyā* that enchants and bewilders us at the same time. We are impressed by the transitoriness of human life in the succession of generations, yet we are also impressed in that life with something which is untouched by time or death. In moments of thoughtful and deep reflection upon the frailties of human life, we are touched and awed by something that is abiding and eternal and in a mood of religious devotion we bow our heads in all humility to the Altar of the Unknown God. Theology cannot tell us what is the nature of that unknown God nor can philosophy. It is in the deep moments of religious life that the secrets of religion are to be unravelled and we must state once for all that Religion is far from mere theorising a statement of dogmas and beliefs. We are thus driven to conclude that the conception of a personal God is not the *son qua non* of religious belief as it is often understood and history furnishes us with examples of great Religions without a belief in a personal God. Buddhism is one and Brahmanism or Vedānta is another.

To say that a belief in an impersonal God does not ensure moral progress is to say against history. It was Edward Caird who said "Not even in the New Testament do we find the royal law, not to return evil for evil, but to overcome evil with good more explicitly announced than in the ethical writings of the Buddhists



In the doctrine of the unity of all being the Vedānta teaches the highest ideals of morality or religion which it would be our task to discuss in the sequel.

We thus see that the idea of a personal God is an idol in the words of Bacon which must be got rid of if we are to see clearly the essence of religion.

Remove personality, stick to the principle of giving agnosticism its due and the logical and moral anguish which demands these justifications vanishes. Only the facts remain. That the universe cannot be comprehended is a ground for humility; that it is mysterious an occasion for awe; that pain and misfortune can often, perhaps always be turned to good is one of the great lessons which all should learn. (Huxley, J. S.).

What religion ought to be from the point of view of its universality has in a way been indicated in the preceding pages; but not explicitly stated and in fact it is a difficult task to give a constructive theory of a universal religion in the short span of these few pages. What we have attempted to show is that above all religion is essentially an attitude of mind, an attitude which is the result of a deep and contemplative reflection on the problems of the world and history. It was Mazzini who said Italy is my religion and who really felt more deeply for the regeneration of Italy than Mazzini himself?

The great need of the hour is and currents are also flowing in the same direction of a happy union of the social and the individualistic aspects of the religious life—a happy marriage of humanism and mysticism. The religious and philosophic attitude of Saṃkara (for him Religion and Philosophy are not two things but one) might give us a clue to the solution of this great problem. The whole world is covered up with a veil a Māyā that envelops the universe from all sides. Yet it is a Māyā that is veritably real so long as we are in it. It is real (relatively though) for it is an appearance of Reality and as such deserves our full attention and not a naive apathy characteris

tic of a lazy mind. But when the Maya is removed and the enquirer after truth finds himself face to face with the vision of the Real; for him life with all its multifarious colours becomes meaningless, as good as nothing. The whole life of man according to such a viewpoint passes through three stages—the altruistic, the ascetic and the mystic. In the first stage a man is attracted by the colourful world and plays his part to the best of his capacities for his own benefit as well as for the benefit of his kith and kin and the whole of mankind with a belief that service to man is service to God. In the second stage he is impressed by the transitoriness and frailty of human life and shuns and abhors the things of the world. He lives in the solitariness of his own individual self. In the third stage the initiated and the truly devoted rise to the vision of the Absolute and realize what is best and highest—a unity with Brahman and in moments of ecstatic bliss declare एकमेवाद्वितीयं ब्रह्म ब्रह्मसत्यं जगत् मिथ्या “He alone who is pure by wisdom can see in meditation the one without parts” (Katha) ‘Blessed are the pure in heart for they shall see Light.’

### CHAPTER III. THE BRAHMA SUTRAS

Before we proceed to examine in detail the Brahma Sutras of Badrayana and find out the religious aspect indicated therein, it would be worthwhile to make an unequivocal assertion about the relation of philosophy and religion in India. It is of the utmost importance to note that unlike the West, philosophy and religion in the East and specially in India are not two things but one. Philosophy is not mere theorising, mere speculation on the ultimate problems of the world. Knowledge is not mere speculative thought but self-realization. Philosophy or philosophizing presupposes a dedicated life. The uninitiated cannot discover the truths of Philosophy. We cannot say of a philosopher in India as it was said of Bacon that He was the wisest, the brightest and the meanest of mankind. In

India knowledge and virtue are correlative; a great thinker is a great seer as well. It is true we are often confronted with the most acute logicians whose reasonings seem to us like so many useless and superficial play of words. Even the great commentators on the Vedānta Sūtras, Sāṃkara, Rāmanuja, Nimbarka, Vallabha and Mādhava show a sort of predisposition towards their own doctrines and each tries to force his opinion into the sūtras as we shall see in the succeeding pages. Yet one thing that strikes even a casual observer is the one undisputed fact that in spite of their differences as to the interpretation of the sūtras, all point to the same goal, the realization of final and eternal bliss and live in their own lives what they seek to preach to others. Their lives are the glowing examples of religious devotion and virtue.

We will now deal with the sūtras themselves and see how each commentator explains the same sūtra in his own peculiar way.

### *General outline.*

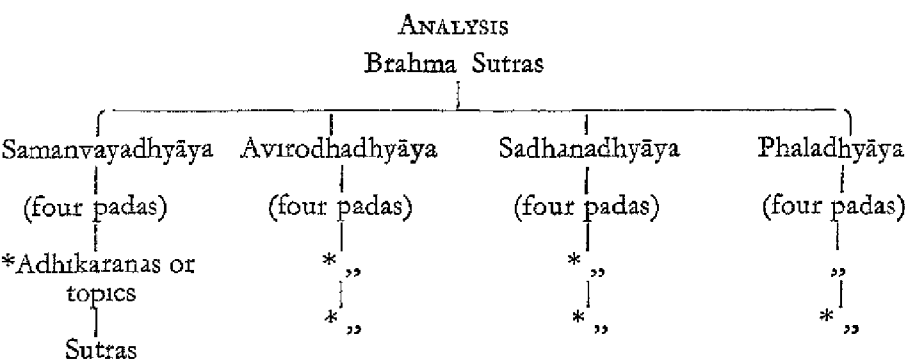
There were many attempts made to evolve a system from the complex and varied passages of the Upanisads, and the one attempt which has come down to us is embodied in what is known as the Brahmasūtras traditionally attributed to Bādarāyana or Vyāsa, believed to be the same as the author of the Mahābhārata. Thus in addition to the Upanisads the Brahmasūtras form the second great authority for the Vedānta schools. These sūtras are very brief notes rather than sentences consisting of as few words as possible, many words having to be supplied from the context; there is thus the greatest scope for the ingenuity of the commentator, who can accordingly find in them whatever ideas he wants them to convey. Again it is very difficult to decide which sūtras contain the purvapakṣa or the *prima facie* view and which the siddhānta or the author's view. The necessity to supply words to complete the meaning

of the sutra is another prolific source of variety of interpretations.

All the five systems of Vedānta now existing and which seek to base their doctrines on Bādrayana's sutras, we may believe, must have existed long before the sutras of Bādrāyana attained to prominence, and when there arose great teachers like Saṃkara, Ramanuja, Nimbarka, Vallabha and Mādhava, they thought it their first duty to write a commentary or *bhaṣya* on these sutras, for the propagation of their systems.

In doing this they naturally proceeded to interpret the sutras in the light of their own doctrines which were already present before them in a cut and dried form. Their only task was to show that their doctrines had the authority of the sutras. Naturally they never cared to know what was the real and natural meaning of the sutras.

Before proceeding to examine the sutras critically without following the interpretations given by the commentators it might be of use to answer one question. Which of the five schools of Vedānta is the most elevated and conducive to the satisfaction of human impulse for the quest of truth? It is really difficult to answer such a question for every system has its merits and demerits. But, if philosophy mainly concerns itself with finding unity in plurality, nothing may be higher than the absolute monism of Saṃkara; and nowhere can we see the human understanding reaching such heights of elevated thought. From the point of literary criticism, our question would be which of these five commentators has faithfully represented the natural and straightforward meaning of the original? We would therefore analyse the sutras and see for ourselves the different interpretations given to them by different commentators.



## ADHYAYA I

*Pada I.*

The first four adhikaranas deal with the enquiry into Brahman. The first sutra opens with the words 'atha' i.e. then therefore, it shows a reference to something that has been said before but which not being explicit, different commentators have tried different contexts. Ramanuja, and Nimbarka think that it refers to the knowledge of Karman and its fruits which according to them is the pre-requisite of enquiry into the nature of Brahman. Samkara seeks to show that it only refers to the four necessary pre-conditions for knowing the nature of Brahman which he thinks are : discrimination things between eternal and non-eternal, aversion to sense-objects, possession of self-restraint and the desire for emancipation. Vallabha does not prefer to give any context, but thinks that it signifies only the beginning of a new topic. Mādhava also does not attach any importance to it. It however appears that all agree in maintaining that Karman and its fruits are known to be perishable and limited and that it is the knowledge of Brahman alone which can lead to eternal bliss.

The second sutra defines Brahman as the one from whom spring the origination etc of this world (Samkara's position

to all systems of Vedānta. The fourth shows that Brahman is the purport of the scriptures.

The *fifth* adhikātana (sūtras 5-11) asserts that the non-intelligent Pradhāna of the Sāṃkhyas cannot be the cause of the world, because it is not supported by the śruti since 'seeing' or 'willing' which is an attribute of something intelligent, is predicated of Brahman. Ramanuja employs this adhikārāna to refute the 'nir-guṇa Brahma' doctrine of Saṃkara. Mādhava also seeks to prove on its basis that Brahman is not inexpressible as also Vallabha who brings it as a proof against the doctrine that Brahman is '*Vyavahārātīta*.'

Having established that Brahman is the cause of the origination and destruction of the universe and that it is intelligent the Sutrakār proceeds to examine certain passages of the Upanisads and demonstrating that certain words in them refer to nothing but Brahman. Saṃkara here remarks that the question before the Sutrakāra is whether the higher or the lower Brahman is referred to in this connection. But this assumption is without foundation and furnishes another example of the commentators' attempt to read his own ideas in the sūtras.

Adhikārāna *six* (sūtras 12-19) shows that the word Ānandamaya referred in the Taittirīya Upanisad signifies the highest Brahman and not the Jīva. Saṃkara however thinks that the word refers not to the Highest Self which would rather be Ānanda than Ānanda-Māyā which is savisesa-Brahman or Brahman with Māyā. This contention of Saṃkara according to D. Ghate does not hold water for in the succeeding sūtras the distinction is drawn between Brahman and Jīva, so that it is quite natural to suppose that in the preceding sūtras the word Ānanda-Māyā signifies Brahman, which is further distinguished from the Jīva in the succeeding sūtras. Saṃkara also admits that sūtras 16, 17, 19 denote the difference between Brahman and Jīva, but adds that this difference referred to shows that it is due to Maya, really speaking there is no difference

Adhikarana *seven* (sutras 20, 21) demonstrates that the golden person seen within the sun and the person seen within the eye, mentioned in Chandogya Upanisad refer to the Supreme Brahman.

Adhikarana *eight* states that the ether mentioned in Chand. Up. I, 9 is not the elemental ether, but the highest Brahman.

Adhikarana *nine* (sutra 23) shows that Prāna mentioned in Chand. Up. I, II, 5 denotes the highest Brahman.

Adhikarana *Ten* (sutras 24-27) teaches that the light spoken of in Chand. Up. III, 13, 7 is not the ordinary physical light, but the highest Brahman.

Adhikarana *eleven* (sutras 28-31) asserts that the Prāna mentioned in Kaus. Up. III, 2 is Brahman.

## *Pada II.*

The second pada deals with passages where Brahman is not clearly indicated as in the passages quoted above (Adhikarana *one*). The Manomayah whose body is breath (prana-savirah) mentioned in Chand. Up. III, 4, 1 or 2 is Brahman, but Mādhava does not accept it. This adhikarana contains many sutras which signify a difference between Brahman and Jīva; but Saṅkara explains them all with reference to his doctrine of Māyā. Dr Ghate however inclines to the view that the difference mentioned is a real one and that it is so intended to mean by the sutrakara.

The *second* adhikarana (sutras 9-10) teaches that the being to whom Brahmans and Ksatriyas are but food, referred to in Katha. Up. I, 2, 24 is the Highest Self.

Adhikarana *three* (sutras 11-12) establishes that the two 'entered into the cave' (Katha. Up. I, 3, 1) are Brahman and Jīva (compare Plato's parable of the Cave).

Sutras 11-12 also refer to the difference between Jīva and Brahman (in this section, the Jīva and Parmātman are spoken of everywhere as the meditator and the object of meditation,

as the attainer and the object to be attained)

Adhikarana *four* asserts that the person within the eye mentioned in Chand. Up. IV, 15, 1 is Brahman.

Adhikarana *five* says that the ruler within (antaryāmin) mentioned in Brihadāranyaka Up. III, 7, 3 is Brahman.

Adhikarana *six* shows that the being described as possessing invisibility etc. in Mund. Up. I, 1, 5, 6 is Brahman.

Both these adhikaranas seek to prove that words refer do not signify the pradhāna of Sāmkhya or Jīva, but refer only to the Highest Brahman. It is worthy of note here that they emphasize the difference between Jīva and Brahman which Saṃkara seeks to explain away as due to Nescience.

Adhikarana *seven* says that the 'ātmā vaisvanarah' mentioned in Chand. Up. V, 11, 6 is Brahman.

### *Pada III.*

Adhikarana *one* (sutras 1-7) proves that the being within whom heaven and earth etc. are woven mentioned in Mund. Up. II, 2, 5 is Brahman, on account of the term Ātman being used for it; and on account of its being designated as that which the released have to resort. It cannot be pradhāna, nor the individual soul owing to the declaration of difference. It is to be noted that sutras 2, 5, 7 specially refer to the difference between Jīva and Brahman.

Adhikarana *two* (sutras 8-9) shows that the "bhūmān" (that which is great) in Chand Up. 7, 23, 24 is Brahman only and that it cannot be prāṇa or the vital air, on account of information about it being given subsequent to Samprasāda i.e., bliss (Ramanuja, Vallabha, and Nimbarka follow this explanation) But Mādhava seeks to show that the words Samprasāda etc. signify on account of its being above all and of its being of the nature of unsurpassed bliss. This interpretation according to Dr Ghate is a little far fetched and twisted

Adhikarana *three* (sutras 10-12) teaches that aksaī (the



imperishable one) spoken of in Br. Up. III, 8,8 is Brahman.

Adhikarana *four* (sutra 13) that the parahpurusa (the highest person) to be meditated upon by the syllable OM, mentioned in Prasn. Up. V, 5 is the highest Brahman, because of its being designated as the object of realization (ईशितिकर्मव्यपदेशात्) and not the lower Brahman (according to Saṅkara) Ramanuja and Nimbarka who do not maintain this twofold character of Brahman seek to prove that the alternatives referred to are Brahman and Brahmadeva Dr. Ghate opines that Saṅkara's way of translating the sutra is more natural than of other commentators like Ramanuja.

Adhikarana *five* (sutras 14-21) the question is whether the small ether (dharah akāśah) within the lotus of the heart, mentioned in Chand. Up. VIII, 1,1 is elemental ether, or Jīva or Brahman. The subsequent sutras make the meaning clear for the attributes applied to it are those of Brahman, such as being free from sins etc. Saṅkara seeks to prove that 'dharah akāśah' refers to Brahman and the difference pointed out between Brahman and Jīva is only intended to convey the impression that the difference is only illusory and in fact Jīva with its limiting adjuncts removed is nothing more nor less than Brahman. Sutra 19, literally translated runs thus: 'If it be said that from a subsequent passage, (it appears that the individual soul is meant), it is, however, the one whose true nature has become manifest.'

The next two sutras 22-23, form an independent adhikarana (sixth) according to Saṅkara (whom Mādhava follows) deciding that 'He after whom everything shines' (cf. Mund. Up. II, 2,10) is not some material luminous body, but Brahman itself. According to Ramanuja, Nimbarka and Vallabha they form part of the preceding adhikarana, giving only additional arguments for understanding 'dahara' to mean Paramātman. Dr Ghate seems to favour the view held by Ramanuja.

Adhikarana *seven* (sutras 24 25) decides that the Being

measured by the thumb referred to in Katha Up II 4 13 is Brahman, it is so described, because it dwells for the purpose of devout meditation in the heart of the devotee. The heart is of the measure of the thumb for men alone are qualified for such meditation.

The next two adhikaranas (sutras 26-33, & 34-38) form a sort of digression. The question is whether men alone are qualified for Brahmanvidyā. The *eighth* adhikarana decides that the Gods also are qualified for Brahmanvidyā, the *ninth* denies this qualification to Śūdras. Adhikarana *ten* (sutra 39) says that Prāṇa before whom everything trembles (Katha Up II. 6,2) is Brahman. Adhikarana *eleven* (sutra 40) says that jyotiḥ (light) mentioned in Chand. Up. VIII, 12, 3 is Brahman.

Samkara regards sutras 24 to 40 as forming five adhikaranas but Ramanuja and Nimbarka seem to think that they form in fact only one adhikarana, referring to the "अङ्गुष्ठमात्रं पुणः"

Adhikarana *twelve* (sutra 41) decides that the ether which reveals names and forms (Chand. Up. VIII, 14,1) is neither the elemental ether, nor the individual soul, but the highest Brahman. The next two sutras 42-43 according to Samkara and Vallabha form a separate adhikarana deciding that the Vijñāna-Maya (he who consists of knowledge) spoken of in Brhad. Up. IV, 3-7 is not the individual soul, but Brahman, Ramanuja and Nimbarka regard the three sutras as forming one adhikarana dealing with Ākāśa in Chand. Up. VIII, 14, 1. Sutra 42 distinctly speaks of the difference between Brahman and Jīva. Mādhava prefers to take all the three sutras as forming three different adhikaranas referring to the Ākāśa in Chand. Up. VIII, 14, 1, the prajna (Brhad. Up. IV, 3, 21) and to the Lord of all (Brhad. VI, 4, 22) respectively and decides that all these are nothing but the Highest Brahma.

*Paṇḍa IV.*

It has already been shown in Adhyāya I Paṇḍa I Adhikarana 5 that P of the Samkhya cannot be the cause of the

world, because no support for such a contention is found in the scriptures. Certain passages however are to be found in the Upanisads that contain terms familiar to the Sāṃkhya doctrine. The last pada of the first adhyāya seeks to prove that such terms cannot but denote something connected with the Vedānta doctrine.

The *first* adhikarana (sutras 1-7) the word avyakta (the undeveloped), occurring in Katha. Up. I, 3, 10 and 11 does not denote the Pradhāna, but the subtle body. Saṃkara, Ramanuja and Nimbarka agree exactly. Mādhava however thinks that 'avyakta' denotes Viṣṇu because Jñeyatva (being the object of knowledge) can never be mentioned for anything but Viṣṇu. According to Vallabha, it denotes the grace of the Lord, which is identical with Lord himself or with the Brahman that is subtle.

Adhikarana *two* (sutras 8-10) shows that the tri-coloured unborn one (tri-rūpa aja) in Svet. Up. IV, 5 cannot be the pradhāna of the Sāṃkhyas but, it is 'Jyotirupakarma', the causal matter of the world, consisting of three elements of light, water, earth or it is the divine power of Brahman which creates this causal matter. Ramanuja and Nimbarka think that 'aja' means 'the suksma-cid-acid vastu' the intelligent and material world in its subtle condition which forms the very body of the Paramātman. Vallabha generally follows Saṃkara, though he reads sutra 9 as 'ज्योति उपक्रमात्तुः' 'the aja' is jyotih i.e., the first creation of Brahman. (Cf. Bible—light the first product of creation).

Adhikarana *three* (sutras 11-13) according to all commentators decides that the 'पञ्चजना.' in Brahd. Up. IV, 4, 17 are not the twenty-five principles of Sāṃkhyas, but the five Prāṇas.

Adhikarana *four* (sutras 14-15) asserts that there is no contradiction in regarding one whose essence is intelligence being the cause of the world. Ramanuja and Nimbarka seem to think that these sutras continue the argument referred in the preceding sutras—the refutation of Sāṃkhya.

Samkara thinks that it decides that although there may be contradiction among the texts as to the order of creation, there is no such contradiction regarding Brahman being the cause of the world....

Adhikarana *five* (sutras 16-18) according to Samkara and Vallabha proves that 'he who is the maker of those persons of whom all this is the work' mentioned in Kaus. Up. IV, 19 is neither the vital air, nor the individual soul, but the Brahman. Ramanuja and Nimbarka see in it the refutation of the Sāṃkhya, who see in this passage the purusa.

Adhikarana *six* (sutras 19-22) demonstrates that the self to be seen, to be heard etc. in Brahd. Up. II, 4, 5 is not the individual soul, but the Highest Self. It is interesting to note that a relation has been referred to between the Jīva and the Brahman by the word 'avasthiti.' Ramanuja and Nimbarka seek to prove that the unity referred to between the two only shows that Brahman is the 'ruler within' the 'Antaryāmin,' the individual soul constituting His body. Vallabha thinks that the word means avasthā or condition and since the individual soul is nothing more than an avasthā or condition of the manifestation of Brahman the relation of unity referred to is correct. Dr. Ghate is of opinion that the word duly refers to a general relation between the two—the Jīva and Brahman.

Adhikarana *seven* (sutras 23-27) teaches that Brahman is not only the efficient or nimitta Kāraṇa of the world, but the material cause as well (upādāna or prakṛti). Ramanuja and Nimbarka see in this adhikarana the refutation of the Sāṃkhya doctrine where the efficient and the material cause of the world being Purusa and pradhāna of prakṛti respectively. Mādhava has consistently tried to show that all the adhikaranas of this pada ultimately denote Viṣṇu. Words like avyakta, aja, prakṛti etc. all refer to Viṣṇu.

## ADHYAYA II

*Pada I.*

The next adhyāya deals with the objections based on the grounds of smritis or speculative reasoning against the doctrine of Brahman established in the first adhyāya.

The *first* adhikarana (sutras 1-2) demonstrates that the acceptance of the Vedāntic doctrine of Brahman is necessary in view of the disagreement of different smritis on this point and the sūtrakāra asserts that where there is difference in smritis—that alone is to be accepted that finds support in the Śrutis. The *second* adhikarana applies the same argument to yoga.

Adhikarana *three* (sutras 4-11), the objection that Brahman which is intelligent cannot be the cause of the world which is non-intelligent is answered by pointing out instances of dissimilar causes and effects e.g., the cowdung and the scorpion produced from it etc. . . . Moreover reasoning pure and simple cannot lead us farther in metaphysical matters owing to the diversity of judgments of different Savants, who all claim to be equally infallible. It is interesting to note that this adhikarana lends support to the Parināma doctrine of Samkara. (Sāmkhya refuted).

Adhikarana *four* (sutra 12) says that the same line of reasoning may be applied to other doctrines

Adhikarana *five* (sutra 13) is interpreted differently by each commentator. According to Samkara the enjoying souls (Bhoktr) and the object of enjoyment (bhogya) are really non-different from Brahman, though maintaining a distinction among themselves e.g., the waves and the ripples though non-different from the sea are yet different from each other.

Vallabha strictly follows Samkara, though he takes another instance of the bracelet and the earring, which though non-different from gold are yet different from each other. Ramanu a translates the sutra thus 'If it be said that from Brah

man becoming an enjoyer there follows non-distinction (of Brahman and Jīva); we reply, it may be as in ordinary life." Ramanuja seeks to establish that though Brahman has for its body the Cit and Acit and is therefore expected to be an enjoyer like the Jīva; but it is not so, for the fact of having a body (Sarīratva) does not make one an enjoyer, it is the (Karmavasyatva) 'being subject to merit and demerit' that makes one the enjoyer e.g., a king though an embodied being just like his servants, does not experience their pleasure and pain. Nimbarka answers the objection by pointing out another instance e.g., the sea and the waves, the sun and its lustre are both non-different and different.

Mādhava explains the sutra to mean that Jīva though appearing to be one with Brahman in state of liberation still preserves its difference....

Dr. Ghate is of opinion that Saṃkara's interpretation is not natural. Ramanuja's interpretation seems to him to be most natural; besides being based on the authority of *Draṇḍa-bhāṣya kāra* in support of his views.

*Adhikaraṇa six* (sutras 14-20) states the Vedānta doctrine of the non-difference of cause and effect as opposed to Vaiśeṣika view according to which the effect is something new created from the cause. But this non-difference itself is interpreted by the different commentators to suit their own doctrine. Saṃkara for example explains it to mean that the effect is a mere super-imposition, an illusion, cause alone being real. Ramanuja thinks that the effect is the modification of cause. Nimbarka explains it to mean that the effect is both different and non-different from the cause.

The interpretation of sutra *fourteen*—all depends upon how the word 'vācārambhaṇam' is understood. Saṃkara explains it to mean that the difference of the effect i.e., of the pot from the clay for example is due to the forms of speech otherwise the pot is the clay which is the reality. Thus he deduces

the doctrine of *mithyātva* or the doctrine of the unreality of all effects. Ramanuja explains it to mean that for the accomplishment of certain activities such as bringing of water etc. the clay takes the form of a pot (having a practical purpose in view) Ramanuja's interpretation according to Dr. Ghate is more sound because the two words 'namadheyam' and 'Vācārambhanam' are understood to give two meanings while according to Saṃkara they will have the same meaning and hence one becomes superfluous which is incredible when we consider that the very essence of the sutras is brevity and exactitude of thought. Ramanuja explains 'nāmadheyam' to mean name as opposed to form and 'Vācārambhanam' means 'having nothing but a practical purpose'—the idea being that the products of clay, for instance, are clay with the difference, however, that they can serve a practical purpose, which clay in itself cannot.

Adhikarana *seven* (sutras 21-23) answers the objection that if Brahman and Jīva are exactly identical, as evidently follows from such passages as 'tat tvam asi' etc., then the Lord would be open to such faults as not always doing what is good and he would also be subject to the miseries of the worldly existence. Brahman is something over and above and superior to Jīva, because their difference is clearly and explicitly stated as in Brhd. Up. II, 4, 5 'the self is to be seen, to be heard etc.' and elsewhere (Chand. Up. VIII, 7, 1). This adhikarana according to Dr. Ghate leaves not the slightest doubt that according to the sutrakar, the Jīva and the Brahman cannot be absolutely non-different as understood by Saṃkara. It is worthy of note that while Ramanuja and Nimbarka translate the sutras literally, Saṃkara has to add a proviso in putting his interpretation in the sutras e.g., sutra 21 raises the objection and sutra 22 answers it, Saṃkara in explaining the adhikarana has to remark that the answer given is from the point of view of the ordinary man and that the difference maintained in sutra

22 is not real but due to the soul's fictitious limiting adjuncts. Ramanuja explains the sutras to mean—"just as the material world or *Acit* (of which stones are a type) can never be absolutely identical with *Paramātman*, in the same way, the *Jīva* or *Cit* can never be absolutely identical with *Paramātman*.

*Adhikarana eighth* (sutras 24-25) affirms that Brahman can create the world without the help of other external instruments by his own *will*.

*Adhikarana nine* (sutras 26-29) affirms that Brahman can create the world without himself passing into it entirely but remaining *one* and *undivided*.

*Adhikarana ten* (sutras 30-31) says that Brahman though unassisted can create the world by his wondrous powers. Ramanuja and Nimbarka seem to merge *adhikarana nine* and *ten* into one. For Sankara this creation is a mere illusion, for Ramanuja and Nimbarka, it is the becoming explicit of what was implicit in Brahman; for Vallabha creation is possible through the unfathomable greatness and the incomprehensible powers (*aśvarya*) of Brahman in which all sorts of opposites are possible.

*Adhikarana eleven* (sutras 32-33) says that Brahman creates the world not to achieve some purpose but merely for sport. (*Līlā*).

*Adhikarana twelve* (sutras 34-36) states that the pains and pleasures of the beings are due to their own actions, the cycle of which is beginningless and that the charge of cruelty cannot be levelled against Him.

*Adhikarana thirteen* (sutra 37) finishes the first Pada by declaring that all qualities of omnipotence, omniscience are possible in Brahman and thus make it capable for the creation of the world. Mādhava divides sutras 21-31 into two *adhikaranas* dealing with the establishment of difference between *Jīva* and Brahman in the first *adhikarana*, as also the fact that *Jīva* cannot be the creator of the universe. In the second *adhikarana* the



creatorship of Brahman is established—though unseen, he can still produce a seen world; his Karttva is based upon scriptures.

## *Pada II.*

In the second pada of this adhyāya the sutrakāra proceeds to refute the philosophical theories about the origin of the world which are opposed to the Vedānta view.

Adhikarana *one* (sutras 1-10) refutes the Sāmkhya doctrine of the creation of the world by the unintelligent Prādhana the Prādhana cannot be the cause, because of the impossibility of activity, thus implying the word 'anupapattēh' At the end of this adhikarana Ramanuja remarks that the doctrine of nirviśesa Brahman is even more unreasonable than the Sāmkhya doctrine in that the latter admits of a plurality of souls to account for births and deaths; while the Māyāvādins do not even admit that.

The next adhikarana (sutra 11) answers according to Sāmkhya the objection of Vaiśeṣika against the doctrine of intelligent Brahman being the cause of the universe. The non-intelligent world can be caused by the intelligent Brahman just as a binary atomic compound is caused by the atoms.

The *third* adhikarana (sutras 12-17) refutes the doctrine of the Vaisesika according to whom the world is created from atoms set in motion by the Adrsta.

Other commentators read sutras 11-17 as forming one adhikarana dealing with the refutation of Vaisesika. Sutra 11 according to them asserts that it is as unreasonable to accept the doctrine of Vaisesika as it is to accept the possibility of the production of binary and tertiary atomic compounds from the atoms and binary atomic compounds respectively. It seems awkward to understand says Dr. Ghate that the sutrakāra means to defend the Vedāntic doctrine on the ground of 'Vilksanatva' or the difference of nature between cause and effect,

a point that has already been thrashed in the preceding pada. It is more reasonable therefore to suppose that it is the refutation of Vaisesika doctrine of creation of the world.

The *fourth* adhikarana (sutras 18-32) aims at the refutation of Bauddhas—both the realists and the idealists as well as the nihilists. Sutra 30, according to Saṃkara, Nimbarka and Vallabha, maintains the impossibility of the existence of mental impressions in the absence of the perception of external objects; while according to Ramanuja it maintains the impossibility of the existence of mere cognitions devoid of corresponding things, owing to our never perceiving cognitions not referring to a cognising object.

Adhikarana *five* (sutras 42-45) refers to the Pañcātra or Bhāgavata doctrine. According to Saṃkara and Vallabha the sutrakāra means to refute the doctrine; but according to Ramanuja, the first two sutras raise possible objections against the Bhāgavata doctrine and the last two sutras i.e., 44-45 answer them and establish the doctrine which in fact is the doctrine propounded by the sutrakāra. Nimbarka however thinks that the reference is to the Śakti doctrine and that it is meant to be refuted in these sutras. Mādhava also follows Nimbarka.

It is very difficult to decide which of these interpretations is the correct one; it seems quite natural to expect the refutation of the only doctrine left which though very much akin to the Vedāntic doctrine has still its peculiarities. It is difficult to understand that the sutrakāra aims to establish this doctrine as his own though he scrupulously avoids such terms as Vasudeva Saṃkarsana etc. so peculiar to the Pañcarātra through the whole treatise. Moreover it is only Ramanuja of all the commentators who maintains this position. The fact that this doctrine is refuted last of all can be explained by the circumstances that it is the most allied to the Vedānta doctrine.

*Pada III.*

This pada of the second adhyāya deals with different forms of existences and discusses which of them are produced.

Adhikarana *one* (sutras 1-7) teaches that *ether* is not co-eternal with Brahman, but springs from it as its first effect.

Adhikarana *two* (sutra 8) tells that air springs from ether.

Adhikarana *three* (sutra 9) forms a digression establishing the eternal existence of Brahman.

Adhikaranas *four*, *five* and *sax* (sutras 10-12) teach respectively that—'fire springs from air, water from fire, and earth from water.'

Adhikarana *seven* (sutra 13) proves that it is Brahman only in these various forms, to which the creation of the elements is due; and that it is not effected by the elements themselves.

Adhikarana *eight* (sutra 14) teaches that the order of re-absorption of the elements is just inverse to that of their creation.

Adhikarana *nine* (sutra 15) observes that the above-mentioned order of creation and absorption of the elements is not disturbed by the organs of sense and the mind....

Ramanuja prefers to make sutras 10-15 forming only one adhikarana attempting to establish that it is the Brahman that is the cause of all the elements which appear to originate from one another in an order of succession. Sutras 10-12 according to him thus form the 'purvapaksa' and sutra 13 forms the 'Siddhānta.' Nimbarka follows Ramanuja but differs from him in dealing sutras 14-15 as forming two separate adhikaranas. Mādhava regards sutras 10-15 as forming five adhikaranas, but he interprets sutras 10-12 to mean that the elements are all produced from Vishnu, and not that the subsequent element is produced from the preceding one. Sutra 13 is interpreted to mean that not only the creation but the destruction also proceeds from Vishnu. Sutras 15, 16 form two adhi

karanas forming the 'purvapaksa' and the 'siddhānta' respectively.

Adhikarana *ten* (sutra 16) and the rest of the pada deal with the nature of the individual soul. . . . sutra 16 establishes that the individual soul is unborn and eternal and that it is the body that suffers death and destruction. Saṃkara, Nimbarka and Vallabha agree literally.

Adhikarana *eleven* (sutra 17) asserts that individual soul is not produced since the scriptures nowhere speak of it, but everywhere assert its eternal character. Mādhava differs from the rest of the commentators in interpreting this sutra to mean that the soul i.e., the Parmātman is not destroyed or absorbed in something else.

Adhikarana *twelve* (sutra 18) which runs as ज्ञात एव is interpreted by Saṃkara to mean that the individual soul is knowledge (jñānam); while Ramanuja and Nimbarka explain it to mean that the Jīva is a Knower (Jīva ought to mean Knower) (ज्ञानस्वरूपत्वे) Dr. Ghate thinks that the interpretation given by Ramanuja and Nimbarka seems to convey the real meaning of the sutra; for, if indeed the sutrakāra had held the doctrine of Saṃkara, that the Jīva is knowledge and thus absolutely non-different from Brahman, we should have expected him to say 'Jñānam,' instead of saying 'Jñāh' and then understanding it in the sense of Jñānam.

Adhikarana *thirteen* (sutras 19-32) seeks to decide the relation of the individual soul to the world of space; in short seeks to determine its spatiality. The question is whether the soul is Vibhu (all-pervading), the middle size ( मध्यम परिमाण ) or aṇu (atomic) in size. Sutras 19-28 assert that the soul is aṇu i.e., atomic and all except Saṃkara hold it to be the sutrakāra's view, while Saṃkara thinks it to be a prima facie view to be refuted in the succeeding sutras (29-32) The difference of opinion centres round sutra 29 which literally translated

runs thus—"but, on account of that quality (or those qualities or the qualities of that) being the essence, there is that designation (or the designation of that): just as is the case, for example with the *prājñā*."

Now Saṁkara begins the *Siddhānta* with this *sūtra* refuting the atomic size of the *Jīva*. He means that the *Jīva* though really all-pervading and non-different from Brahman, is called 'anu', because, the qualities of the *Buddhi*, the limiting adjunct, form its essence, as long as it is in the condition of the worldly existence; the atomic size of *Buddhi* is only metaphorically predicated of the *Jīva* and (*sūtra* 30) this connection of the *Jīva* with *Buddhi* lasts as long as the *Jīva* continues to be in *Samsāra*. And if we do not admit of such a *Buddhi* (*sūtra* 30) or internal sense organ, the *Jīva* would be always perceiving or would never perceive. Saṁkara thus establishes that the *Jīva* is really not *anu* (atomic).

Ramanuja interprets *sūtra* 29 thus: The *Jīva*, though really a knower, is, however, designated as knowledge because that quality, knowledge, forms his very essence. It must be remembered here that Ramanuja tackles on *sūtra* 18, 'the self is a knower,' with this *adhikarana*. The soul being knower by this very nature, he will be knowing everything at every place, if he is all-pervading. This objection is answered according to Ramanuja when it is established that the soul is atomic. The question remains of the *Jīva* and *Jñāna*. If *Jñāna* is only an attribute of *Jīva*, why is it called *Jñāna* instead of *Jñātr*? The answer according to Ramanuja is that *Jñāna* forms the very essence of *Jīva*, hence such a designation involves no objection. And (*sūtra* 31) this knowledge is present always though it may be sometimes non-manifested e.g., in the state of deep sleep. And (*sūtra* 32) if the *Jīva* is only knowledge and not a knower, and if he is all-pervading and not atomic then there would be always perception or no perception.

u a thus establishes the anutva of Jiva Ni

holds with Ramanu a the anutva of the Jīva. He interprets the last four sūtras differently. The Jīva, he says, though really atomic in size, is sometimes designated as all-pervading, because the quality of knowledge, which is all-pervading, forms his essence . . . Vallabha interprets still more differently. The Jīva, he says, though aṇu, is designated as Brahman e.g., in such sentences as 'tat tvam asi,' because the qualities of Brahman form the essence of Jīva, distinguishing it from the inanimate world. Mādhava regards sūtras 19, 26 as one adhikāraṇa, establishing the anutva of the Jīva; sūtra 27 speaking of the uniform and multiform nature of the Jīva, sūtras 28-29 attempted to reconcile the difference and non-difference.

Dr. Ghate says that 'If we compare all these interpretations, especially of sūtra 29, we find that none is quite satisfactory by itself; and an impartial critic, it would appear, will find the interpretations of Saṁkara and Ramanuja least satisfactory. That the sūtrakāra is in favour of the atomic size of the individual soul is very probable, though not absolutely certain. It is no doubt curious, as Thibaut observes that as many as nine sūtras should be devoted to the statement of a mere prima facie view to be refuted afterwards. At the same time such a course is not impossible and especially the word 'tu' (but) in sūtra 29, leads us at first sight to believe that a new point of the siddhānta, as opposed to the prima facie view, begins. Saṁkara's interpretation appears far-fetched. That the pronoun 'tat' in the word तद्गुणसारत्वात् should refer to Buddha all at once, without any reference whatsoever to it seems rather awkward.

The explanation of the word 'prājñavat' in the sūtra offers a serious difficulty; because, really speaking we see no difference whatsoever between the 'drśtānta', the illustration and the 'drśtāntika' the thing illustrated. Jīva is called atomic etc. owing to the atomic size of the limiting adjuncts of Buddha, just as for instance the prājña or the Paramātmā is designated as being atomic etc. owing to the qualities of its upādhis or

limiting adjuncts. But Brahman and Jīva being the same, we fail to see how one illustrates the other. Ramanuja's interpretation of sūtra 29 is no doubt straightforward, if taken by itself, but it is evidently out of context, as it raises the question of the Jīva being knowledge of knower, touched upon in sūtra 18.

"I am inclined to believe, that on the whole the interpretations as proposed by Nimbarka and Vallabha are most satisfactory and least far-fetched. We cannot see our way to find Saṃkara's system in the sūtras; and very probably the sūtrakāra holds that the Jīva is atomic and has knowledge as his attribute, being at the same time of the nature of knowledge—a point common to all the four Vaisnava schools." (Ghate).

Sūtras 33-40 forming the next adhikāraṇa establish according to all except Saṃkara 'the Kartṛtva as a natural attribute of the individual soul who splits up the sūtras into two adhikāraṇas; the one establishing the Kartṛtva of the soul and the second (sūtra 40) deciding whether this Kartṛtva is natural, inherent or only superimposed and Saṃkara thinks that the sūtra shows that this activity is only superimposed. Dr. Ghate thinks that the opinion of Saṃkara is far-fetched.

Saṃkara's interpretations seems to be even more far-fetched, when we look to sūtra that follows which means—"but this Kartṛtva (of the soul) is from the Highest Self, for it is so said in scriptures." The question raised is whether the self is absolutely independent in his action or is dependent on someone else; and the answer is unanimously given that the self derives his capacity as an agent from the Highest Self.

Now if it were decided that the self is not an agent at all, that his Kartṛtva is only superimposed on him, how could the question arise whether the self is an independent agent or a dependent one?

It is very difficult to decide which of these interpretations is the right one still this does not effect our general conclusion

that according to the sutrakāra the individual self is an agent by its nature, though it depends upon the Paramātmān. . . .

Sutras 41-42 establish that the Kartṛtva of the self depends upon the Highest Self, who has regard for the efforts made by the former, there is nothing deserving to be noticed as all agree in their explanation of them.

The next adhikāraṇa (sutras 43-53) deals with the relation of the Highest Self and the Individual Self, between Brahman and Jiva. Sutra 43 literally, translated, would run thus: The individual soul is a part of Brahman on account of the declaration of difference and because in a different way also, e.g. some record that Brahman is of the nature of slaves, fishermen etc.

The sutrakāra distinctly says that the individual soul must be regarded as a part of Brahman, because it is both spoken of as being different and non-different from Brahman. So, we must understand this 'Amśatva' or being a part, in such a way as to make room for both difference and non-difference. Dr. Ghate proposes to reject the interpretation of Saṃkāra at the very outset as it makes use of his usual device of understanding passages that declare non-difference to be the siddhānta and those that declare difference as the popular notion of things. That such a method is arbitrary and one-sided has been shown previously.

Nimbarka's explanation however is most satisfactory which is also generally called 'bhedābheda vāda.' By 'amśa' or a part is not to be understood a piece cut and separated, for that would involve an absolute difference, and would contradict such passages 'thou art that!' But 'amśa' here means 'śakti' or capacity, and Brahman possesses various capacities, which are of the nature of the animate and inanimate worlds.

The succeeding sutras confirm this view. The question raised as to how the Brahman being of the same nature as Jiva (for the Jiva is the 'amśa' of Brahman) escape experiencing



pleasure and pain like the Jīva? The answer is given that just as light assumes different shapes in different places without being effected by them, or just as ākāśa is not effected by the qualities of the different sounds, which are only so many amśas or śaktis or capacities of the ākāśa, in the same way Brahman remains unaffected. According to Ramanuja the Jīva is only an attribute of Brahman; a prakāra or viśeṣaṇa, the Brahman is distinct from Jīva just as fire (which has light as its attribute) is distinct from light.

Sūtra 48 accounts for the prohibitions and injunctions for the different Jīvas, in spite of the fact that all individual souls are alike aspects of Brahman. This is possible, for say fire though alike everywhere, is accepted if it be from the house of a Śrotriya, but avoided if found in a cemetery. In the same way are to be explained the injunctions and prohibitions on account of their connection with different bodies. Sūtra 49 raises the question about the confusion of the results of actions of the different individual souls.

Sūtra 50 literally translated means 'it is just an appearance.' Saṃkara interprets it to mean that the Jīva is only a reflection, 'pratibimba' of Brahman. It is neither the same as Brahman, nor a different entity from it. Thus it is that one soul is not effected by the acts of another soul, though they are all non-different from it; just as the reflection of one and the same original object, in different media or reflecting substances, are different and are not confounded, one with the other. Vallabha translates the sūtra like Saṃkara, but for him the appearance is a veritable reality.

Ramanuja and Nimbarka explain the word ābhāsa to mean 'hetvābhāsa'—a fallacious argument. Both think this sūtra to be directed against those who maintain plurality of souls with their all-pervading quality, saying that all their arguments for explaining away the confusion of individual spheres of enjoyment is fallacious.

The three remaining sutras of the adhikarana are directed by Saṃkara, Nimbarka and Vallabha against the doctrine of the individual souls being many and at the same time all-pervading. Ramanuja thinks them to be directed against those who think that the individual soul is Brahman, in so far as determined by real limiting adjuncts.

Mādhava interprets sutras 46-55 in a different way. The Jīvas according to him are of two kinds, those which are 'bhinnāṃśa' i.e., parts of Brahman and quite different from it; and those which are 'abhinnāṃśa' or 'svarūpāṃśa' i.e. parts of Brahman but substantially and potentially non-different. The former are the ordinary individual souls, which of inferior capacities and possess only a little resemblance to the Highest Self, while the latter are such incarnations as the Primeval Fish, the Tortoise etc., which do not differ from Brahman in the least in point of power and nature.—'Considering the several interpretations of the sutras of this adhikarana, we can safely dispose off that of Mādhava as being uncalled for by the context and very sectarian.' (Dr. Ghate).

As for the rest it is very difficult to decide which is better. The word 'amsaḥ' however makes it impossible that there can be even the least ground for holding that the sūtrakār held Saṃkara's doctrine. The individual souls may be apart of the Highest Self, because the statements of difference as well as non-difference between them can be asserted by him alone who holds that the individual souls are as real as the Highest Self, being at the same time not absolutely different from Him.

#### *Pada IV*

This pada proceeds to consider the passages referring to the prāṇas or the sense-organs which form the necessary accompaniment of the individual soul as long as it is in this worldly existence or saṃsāra.

Adhikarana *one* (sutras 1-4) teaches that the prāṇas are created from Brahman. The prāṇas (i.e., the organs of sense, those of action and the internal organ or manas) are produced like ether and other elements. Ramanuja differs in his interpretation of the sutras and thinks that prāṇas spoken of in sutras 2 and 3 mean Paramātmān. Ramanuja's view seems to be far-fetched and the meaning given to the sutras by Saṅkara and Nimbarka is certainly more satisfactory. Mādhava has three adhikaranas instead of one but he is clear on the point that prāṇas including manas are produced. Vallabha entirely differs from others in coming to the conclusion that the prāṇas are just as unborn as the individual souls. The word *tathā* in the first sūtra तथा प्राण means according to Vallabha यथा जीव तथा in contradiction with the others according to whom it means यथा बिहृदादय तथा. Thus the prāṇas, according to Vallabha, possess all the attributes of the individual souls, except that the intelligence is obscured in them, while it is manifested in the individual souls.

It is very interesting to see two absolutely different conclusions arrived at from the same sutras. And one cannot help remarking that Vallabha's interpretation is even more natural than that of others, specially when he refers '*tathā*' to the preceding sutras, while other commentators connect it with 'ether' discussed in the first half of the preceding pada.

Adhikarana 2 (sutras 5-6) asserts that these prāṇas are eleven in number (i.e., five organs of sense, five organs of action and manas).

Adhikarana 3 (sutra 7) says that these prāṇas are *anu* or minute also. This minuteness here does not mean being of the size of an atom, but being subtle and limited in size.

Adhikarana 4 (sutra 8)—all the attributes of the prāṇas so far mentioned, are transferred (*atidesa*) to the chief vital air (*mukhikhe'a prāṇa*)

Samkara Nimbarka and Vallabha regard these two sutras

forming two adhikaranas which Ramanuja regards as forming one adhikarana.

The next adhikarana 5 (sutras 9—12) deals with the nature and character of the chief vital air. It is neither the elemental air, nor the activities of senses, but a separate entity, on account of its being mentioned separately. It is at the same time subordinate to the individual soul like the eye and other organs. The objection that if it is a separate organ, it must have a separate special function is aptly answered by Ramanuja who says that the objection is invalid for the scripture actually speaks of its special function viz., the supporting of the body and the senses. The chief prāṇa is besides spoken of as having five functions like the mind. Mādhava regards sutras 8 and 9 forming one adhikarana teaching the special creation of the chief vital air; sutras 10-11 forming the second adhikarana asserting that the chief vital air also is subject to Paramātmān like the eye etc.

Sutra 13 forming the next adhikarana 6 asserts that the chief vital air also is *anu* i.e., subtle and limited in size.

The next three sutras (14-16) forming one adhikarana is explained by Saṃkara to mean—'the prāṇas perform their functions as presided over by their respective deities and not independently. Nimbarka follows Saṃkara except in the third sutra, which he explains as meaning that the connection of the prāṇas with the individual soul (as opposed to their connection with the deities presiding over them) is eternal.

Mādhava offers as usual a different interpretation. Though the prāṇas are subject to and instruments of the individual soul, still it is Brahman which abides in fire etc., and which causes the prāṇas to perform their functions.

The next adhikarana (sutras 17-19) which is interpreted alike by all, asserts that the prāṇas are the senses i.e., independent principles and not mere modifications of the chief vital air, on account of the designation being applicable to them

...and on account of the scriptural statement of difference, and also on account of the difference in their characteristics.

The next and last adhikarana (sutras 20-22) is also interpreted alike by all and it asserts that the fashioning of names and forms belongs to the Paramātman and not to the individual soul; and that it is on account of the preponderance of a particular element that there are distinctive names.... Thus the last adhikarana discusses whether the activity of creation belongs to the Paramātman or the individual soul....

### ADHYAYA III

#### *Pada I.*

The first two adhyāyas we may note in passing dealt mainly with the essential nature of Brahman. In the third and fourth adhyāyas the sutrakāra proceeds to enquire into the nature of the means of attaining the Brahman and the nature of that attainment. How logical and how exact is the way of treatment of the sutras may be gathered from the very arrangement of the adhyāyas; having established the goal to which everybody must reach—the final goal ‘the one far off divine event to which the whole creation moves’ and should move, the sutrakāra proceeds to describe the way in which such an end can be achieved and rounds off the whole discourse by describing the nature of such attainment lest men should mistake the false for the real. The first pada of the third adhyāya therefore proceeds to describe the imperfections of the individual soul so that Vairāgya may ensue, which is the necessary pre-requisite, the *son-quo-non* of the seeker after truth; what Otto calls the sense of unreality, a sense of insecurity etc., without which one cannot so much as enter upon the path to Moksa or final beatitude.

The *first* adhikarana (sutras 1-7) deals with the question whether the individual soul in obtaining a different body, goes enveloped by the subtle material element or not. The

answer is in the affirmative, because these (subtle material elements) are quite necessary as an abode to the prānas which are always attached to the soul and which also depart from the soul.

Adhikarana *two* (sutras 8-11) teaches that the souls who have enjoyed the reward of their good works in 'Chandra-loka' or the Moon, when return to the earth, their body is determined according to potentialities of their good deeds whose result they could not enjoy in the Moon and they thus take their bodies accordingly.

The *third* adhikarana (sutras 12-21) discusses the fate of those whose good deeds are not sufficient to take them to the Moon and establish the conclusion that it is only those who have knowledge (vidyā) and who perform sacrifices etc. (Karma) that ascend to the Moon for the enjoyment of their good deeds; for the rest there is the third place the world of Yama (Yama-loka).

The next adhikarana (sutra 22) asserts that the subtle bodies of the souls, descending from the moon, through the ether, air etc. do not become identical with them but only resemble them.

The next sutra 23 forms another adhikarana stating that the entire descent of the soul occupies a very short time only.

The last adhikarana (sutras 24-27) lays down when the souls finally enter into plants and so on, they do not participate in the life of the latter, but are merely in external contact with them.

## *Pada II.*

In the first pada of the third adhyāya the sutrakāra dealt with the course of life from one birth to another; its descent and ascent. In the second pada the sutrakāra goes on to explain the condition of the soul in the state of sleep and dreaming.

Adhikarana *one* (sutras 1-6) describes the condition of

the soul in dream. Different interpretations have been put by different commentators e.g. Saṃkara thinks that in the first three sūtras the question raised is whether the creation in a dream is as real as the creation by which the waking soul is surrounded. The second part of the adhikāraṇa i.e. sūtras 4 to 6 state according to Saṃkara, the fact that the dream world is the creation of the individual soul who has the powers of knowledge and rulership in common with the Lord.

According to Ramanuja, on the other hand, the question raised in the first three sūtras is whether the creation in a dream is the work of the individual soul or of the Highest Self. The first three sūtras according to him state the purvapakṣa and the last three the siddhānta i.e. creation even in a dream is the work of the Supreme Self.

Dr. Ghate is inclined to think that the interpretation given to these sūtras by Bhāskarāchārya is better.

Bhāskara agrees with Saṃkara in so far as he also thinks that dream world is the creation of the individual soul and is illusory, another reason why dreams are creation of the individual is that they are inductive of good and bad fortune and no such good or ill fortune is possible in the case of the supreme soul. Then the question arises, why the creation by the individual soul should be illusory; the reply is, the full nature of the individual soul is concealed, but it becomes manifest through meditation on the Highest Self.

Vallabha agrees with Bhāskara differing only in the meaning of the fifth sūtra which means according to him that the true nature of the individual soul is manifested owing to the will of the Supreme Self.

Mādhava regards creation in a dream as real, but it is caused by the will of the Supreme Self.

The *second* adhikāraṇa (sūtra 7-8) teaches according to all commentators that the individual soul abides in the Brahman within the heart.

The *third* a (sutra 9) asserts that the soul in waking and in sleep is the same. Mādhava explains the sutra to mean that the same Paramātmān is the shaper of the different conditions for all the individual souls and not for some only.

Adhikarāna *five* is variously interpreted. Samkara asserts that its purport is to determine, on a scriptural basis the nature of that Brahman in which the individual soul is absorbed in the state of deep sleep as described in the preceding adhikarāna. The question is whether Brahman is nirviśesa or svaviśesa, without or with attributes. The answer given to this question by Samkara is that Brahman must be regarded as devoid of (all attributes) diversity; for passages describing the Brahman as nirviśesa have the Brahman for their principal subject (tat-pradhāna), while passages describing the Brahman as svaviśesa are not so, but they aim at upāsanā or meditation. . The scripture, moreover declares the Brahman to consist of that only (i.e. intelligence) and thus to be absolutely nirviśesa.

Ramanuja connects this adhikarāna with the preceding one—by asking the question, whether the imperfections of the individual soul discussed above affect also the Brahman or not and the answer that is given is in the negative.

Mādhava divides sutras 11-21 into five adhikarānas. The purport of the adhikarānas (sutras 11-13) is that the Highest Self does not inherently possess difference of forms and that when it is described as having infinite forms, it is out of regard for its greatness or aiśvarya. In sutras 14-17 when it is said that Brahman is without form, what is meant is that Brahman is devoid of material forms. At the same time the passages describing the rūpas of Brahman have their full significance in that they describe the vilaksana or extraordinary form of Brahman. The next adhikarāna (sutra 18) asserts that though the Jīva is similar in nature to the Brahman, still it cannot be void of all difference like it because the Jīva is only its reflection (pratibimb). The next a (sutra 19) states that



this similarity of nature of Jīva is not manifested without bhaktī (devotion).

Vallabha regards these sutras (11-21) as forming only one adhikarana; but the question proposed is whether the attributes of the individual souls and of the material world, sometimes affirmed of the Brahman and sometimes denied, belong to him or not. Sutas 16-18 state according to Vallabha the prima facie view that Brahman is only tan-mātra (i.e., intelligence pure and simple) sutras 19-21 state the siddhānta to the effect that the Brahman both has and has not the attributes of cit and acit....

Sutras 22-30 forming a new adhikarana, assert that the passage in the Brh. Up. that teaches that the highest teaching is by negation "not so, not so, etc." "अथात आदेश नेति नेति नह्येतस्मादिति नेत्यन्यत्परमस्ति" does not mean not negate the Highest Brahman as might be supposed by some, but it only means to negative the two forms of Brahman corporeal and incorporeal, while that which is beyond these forms negatived is Brahman, and it is non-manifest (sutra 23). The Yogins realize this Brahman, at the time of the Samiādhana (devotion, meditation etc.) The Brahman is devoid of all distinctive attributes as light, which appears to be different as it comes in contact with different objects. The non-difference of Brahman is repeatedly mentioned (sutra 25). Hence in sutra 26 the possibility of the Jīva becoming one with the prajñā or the Highest Self is asserted.

The remaining four sutras 26-30 take up the question as to how can the passages speaking of the difference between the individual soul and the Highest Self and those speaking of their non-difference be reconciled. One view is that the relation between the prajñā and the Jīva is like that between a serpent and its coils, which are non-different inasmuch as they are both serpent, at the same time different also (sutra 27). Another view is that the relation is like that between light and

its source which are not absolutely different and have different names (sutra 28). But the siddhanta is the one stated in sutra 25 above that all difference is unreal and that the Brahman is the only reality (sutra 29). This follows from the denial of any other intelligent being than the Highest Self (e.g., Brh. Up. न्यान्यतोऽस्ति द्रष्टा "there is no other seer than this")

The general survey of the sutras 11-30 give an impression that the sutrakāra's attempt to reconcile opposite passages does not bear much fruit. If however we want to see some system in the sutras, the most probable one so far as these sutras go, would be the doctrine of Bhcdābheda, which sees both bheda and abheda, without involving any third principle to reconcile them.....

The next adhikarana (sutras 31-37) discusses certain terms applied to the Brahman that give an idea of limitation but which have to be understood only in a metaphorical sense.

The last adhikarana (sutras 38-41) decides that the fruit of actions is given by the Highest Self; and that mere Karman is incapable of producing it, if it is not aided by Him. It is to be noted here that Bādarāyana and Jaimini are mentioned as the advocates of Īśvara and Karman respectively.

### *Pada III.*

The third pada deals with the meditations and cognitions leading to the attainment of the Brahman. The knowledge of these meditations and cognitions is described in various passages of the Upanisads. In Chand. Up. III, 14 e.g., it is known as the Śāṇḍilyavidyā; that we find in Bṛhd. Up. V, 6 in an abridged form and again in Satpatha Brahmana X,6,3.

These three passages referred enjoin a meditation on the Brahman as possessing certain attributes, some of which are common in all the three texts (as for instance, manomaytva bhārūpatva, ac.) while others are peculiar to each separate passage pranasarīratva and Satya samkalpatva, being mentioned

in the Chānd and Satpatha Brahmana but not in the Brh̥d. which, on its part, specifies sarvavasitva.... Now the question raised is whether all these meditations are the same or different. In the case of rituals or sacrifices different ways could be and were adopted for one and the same sacrifice. But with cognitions the case is different. The object of these cognitions is Brahman, which is one and eternal, and unchangeable in character it is something Siddh as opposed to Karman which is sādhya and so the cognitions must be one without difference. If there are different cognitions only one can be true and in fact one object can be cognised only in one way. Moreover the question raised a practical difficulty for the follower had to practise so many meditations, while all of them are different; if on the other hand they are one and the same, the practice of any one of them would do.

The *first* adhikarana (sutras 1-4) answers the question in a general way. The cognitions or meditations of the Brahman taught by all the Vedānta-texts are identical on account of the non-difference of injunctions.

The *second* adhikarana (sutra 5) adds as a corollary that in the case of devout meditation on the Brahman, common to several śākhās, the particulars mentioned in each śākhā have to undergo a combination, since there is no difference of essential matter.

All the commentators agree in a general way in holding that such is the subject-matter of this pada. Vallabha more particularly connects the question with different forms of the Bhagavata

For Saṁkara the question needs no answer for to him Brahman is unqualified and one like a lump of salt (sandhava-ghana iva) Saṁkara is aware of this and hastens at the very outset with the remark that the question raised only applies to the qualified Brahman. For he says that devout meditations on the qualified Brahman may like acts be either identical or different

and may have various results e.g., release by successive steps (Karmamukti) For Ramanuja and Nimbarka the difficulty does not arise for Brahman possesses an infinite number of auspicious qualities. For Vallabha, the Brahman owing to its marvellous and mysterious powers, can possess any forms whatsoever, even mutually opposed.

Sutras 27-31 take up the question whether good and evil works have any meaning after the soul has left the material frame. And Samkara's answer is in the negative. Freedom from good and evil deeds takes place not on the way to the world of Brahman, but at the time of the departure of the soul from the body.

Ramanuja on the other hand thinks that this freedom takes place both at the time of death and also on the way to Brahman, for, if the freedom takes place entirely at the time of death, then, the subtle body would also be destroyed and the soul's going without the subtle body is impossible.

Nimbarka explains sutra 29 to mean that going on the path of God has a meaning only when both the evil and the good works are shaken off (ubhayathā) and not only the evil works; for if the good works still persist the going and the absence of return (anāvṛtti) would be contradicted. For the soul will have to return after the enjoyment of the fruits of good works.

Vallabha, according to whom sutras 27-31 refer to the bhakta and Jñānin, establishing the superiority of the former, explains sutra 29 thus: Sometimes devotion alone is said to lead to Mokṣa, sometimes devotion accompanied by knowledge and sometimes without devotion and without knowledge. The apparent contradiction is solved by Vallabha to suit his own view and he asserts that knowledge only helps in the Maryāda-mārga, that produces fruit, but not so in Puṣṭi-mārga.

Samkara makes a distinction between the Saguna Brahman

and the Nirguna Brahman in interpreting sutra 39 that takes into consideration two passages from the Chand. Up. and Brhd. Up. respectively.

The last nine sutras of the pada (58-66) lay down some general principles regarding the combining of meditations and we may not stop to consider them in detail.

#### *Pada IV.*

The fourth and the last pada of the third adhyāya deals with miscellaneous questions regarding Brahma-vidyā and its auxiliaries. Knowledge of Brahman for example is not subordinate to action, but independent, that hence for the pravīṇins, only vidyā is prescribed, though the actions enjoined by the scriptures such as sacrifices, conduct of certain kinds etc. are conducive to the rise of vidyā in the mind; that the duties proper for the different stages of life (Āsrama-Karmāṇi) are obligatory on him also who does not strive after mukti; that 'bāhya' the child-like innocent state of mind, 'pāṇḍitya' learning and 'mauna' the condition of a muni; whose characteristic mark is pre-eminence of knowledge, are three conditions enjoined for the Samnyāsin.

Sutras 51-52 deserve special mention for they make a reference to the distinction of Saguna and Niguna Brahman. The question raised is about the origination of knowledge whose means of Sādhana have been so far discussed in this pada.

What Saṁkara means by these sutras is that though there may be a difference as regards the vidyā, sometimes originating in this very life and sometimes not, still there is no such variation regarding mukti, which is nothing but the self. Saṁkara further adds that it is only with regard to Saguna vidyās, which refer to more or less attributes of Brahman, that their fruits may differ accordingly.

R u a understands by the two sutras that those vidyās

which have some worldly objects as their goal may originate immediately or may not, according as there are obstacles or not. In the same way in sutra 52, there is absence of a definite rule regarding those vidyās which have mukti for their object they also originate after long or short time.

Nimbarka explaining sutra 51 just like Samkara, explains sutra 52 to mean in the same way, the fruit of vidyā, i.e. mukti originates immediately after the fall of this body or after the fall of many bodies; thus it is also equally without any fixed rule.

#### ADHYAYA IV

The fourth adhyāya as its name 'Phalādhyāya' indicates deals with the nature of the moksa.

The first pada takes up the question of the means of moksa and enjoins meditation on Ātman until the realization of the fruit takes place. This implies the identity of Jīva and Brahman as *adbikarāna* 2 clearly suggests—'that the Brahman on which the devotee should meditate should be viewed by his very self.'

The second and remaining padas of the fourth adhyāya describe the condition and the path of the vidvat (the possessor of the knowledge of Brahman) after death. It is to be noted here that Samkara all through makes a distinction between the superior vidvat and the inferior vidvat i.e., between one who possessing the knowledge of Higher Brahman (*para vidyā* and *para Brahman*) and realises that he is one with it and one who knows only the Lower Brahman (*aparā vidyā* and *aparā Brahman*) and for whom the distinction of the *Upāsya* and the *Upāsaka* (the object meditated upon and the person who meditates) is not completely extinguished. According to Ramanuja and the other commentators, however, no such distinction seems to be made, the vidvat being one and the same throughout the three padas

The third pada describes the path along which the soul goes up to Brahman and the nature of the Brahman attained thereby. The two paths are mentioned, the Deva-yāna or the path of Gods, followed by the vidvāt, as opposed to the Pitr-yāna or the path of the men, followed by the performers of sacrifices etc. The stages are Agni, the day, the bright-half of the month, the uttarāyana, the year, Vāyu, Āditya, Candramas, lightening, Varuṇa, Indra, Prajapati and the Brahman. It further teaches that these stations along the path of the vidvāt mean, not the places or sub-divisions of the path, but the corresponding divine beings that lead the soul on. Saṁkara of course refers all these sutras to the lower vidvāt, who is destined for the Karma mukti or emancipation coming gradually (as opposed to the sadyo-mukti or emancipation, direct and immediate); but Ramanuja and other commentators refer them to vidvāt in general.

“When we compare these interpretations” says Dr. Ghate in his ‘Analysis of Vedānta’ “we must confess that Saṁkara’s way is open to the objection that it is rather unusual to have the Siddhānta stated first and the pūrvapakṣa afterwards. At the same time it must be granted that his translation of the sutras is more natural as far as their wordings go.”

The fourth and the last pada of the adhyāya deals with the nature and attributes of the released soul and its relation to the Highest Self. Here also Saṁkara has his twofold distinction of the higher and the lower vidvāt.

The *second* adhikarana discusses the nature of the relation that exists between the released soul and Brahman and the word used by the Sutrakāra to denote the relation is ‘avi-bhāga’ which for Saṁkara means complete identity and for other commentators unity with difference.

As to the nature of the released soul discussed further, both the pure intelligence form as also a form full of all attributes is mentioned. Saṁkara explains that the reference to attributes is

nly from the phenomenal (vyavaharika) point of view. In truth the released soul is pure intelligence. The other commentators seek to prove that according to the sūtrakār the released soul is of the nature of both. The released Jīva is as really intelligent, pure and simple as possessed of 'satya samkalpatva' just as a mango fruit has one flavour (ekrasa) and at the same time has various flavours (rasabheda).

### *The five Commentaries or the five schools of Vedānta*

*The doctrine of Saṃkara* :—Saṃkara's doctrine, which is usually known by the name of Kevalādvaita or absolute monism, may be summed up in the four Sanskrit words : ब्रह्मसत्यं जगन्मिथ्या". It is only intelligence, without form, without qualities, without any limitations of time, space or causality, that is real..... The distinct merit of Saṃkara's philosophy, however is his most successful attempt to reconcile the mutually contradictory texts of the Upanisads, in other words to reconcile old idealism, which is the result of introspection, with the realism which ruthlessly insists on forcing itself upon us from outside. This he does by his doctrine of māyā or the introduction in his doctrine of two aspects—the *esoteric* and the *exoteric* as it is in reference to theology, or cosmology, or psychology.

Thus esoterically the Brahman or the Supreme Spirit is knowledge or realization itself, without qualification and without possibility of change; exoterically, it is qualified, possessed of an infinite number of auspicious attributes, capable of producing this world from itself and reabsorbing it in itself :—in brief, it is *Īśvara*.

To reconcile the temporal character of creation with the doctrine of transmigration of souls from eternity Saṃkara posits the theory of periodic creation. This never ceasing creation on the other hand is a moral necessity,—it is neither for God's glorification nor for his particular amusement, nor is created out of his love for                      d    The esoteric cosmology



on the other hand says that all this is a mere illusion an appearance of truth, a mirage (*mrgatrmika*) a dream; and the reality is to be attained not by reasoning (*tarka*), but by introspective realization (*anubhava*). "If you return from this variegated world to the innermost recesses of your soul (*ātman*) you will be aware of a reality which can very properly be described as 'timeless, spaceless, and changeless'" The same thing was said by Plato, according to whom this world is a world of shadows and not of realities and the same thing has been said by Kant to whom the world is an appearance only, and not the thing in itself.

According to the esoteric psychology, the *Jīva* is Brahman itself in full total possession of eternity, omnipresence, omniscience, etc., but these godly qualities lie concealed within it as fire in the wood, and will appear only after the final deliverance. Exoterically, this concealment of the divine nature is due to the external adjuncts (*upādhis*)....

Samkara's system (as opposed to the *Parināma* doctrine) maintains the *Vivarta* doctrine, according to which all effects are only superimposed upon the cause, which alone is real.

*Ramanuja's doctrine* :—The main idea which distinguishes the doctrine of Ramanuja from the rest of the Vedānta schools is that the individual souls and the inanimate world, essentially different in themselves, form at the same time the body and mode or attribute of the supreme spirit; and, as such, they are incapable of an existence independent of the supreme spirit. Thus what the body is to the individual soul, so are the intelligent and the non-intelligent worlds to the supreme spirit; and just as the body can never be the same as the soul, so the *cit* and *acit* can never be essentially the same as the Brahman.

The creation of the universe from Brahman is not a production of something new; it is only a change of attribute or condition. Thus Brahman having for its body and mode the *cit* and *acit* in their subtle condition, is the cause, while the

same Brahman having for its body or mode the *cit* and *acit* in a gross form is the effect. The destruction of the universe is nothing but the becoming subtle of that which is gross.

The individual soul is the subject of consciousness or Knower and not mere consciousness itself. It is spoken of as Consciousness because consciousness is its essential attribute. The individual souls in their pristine purity possess all the auspicious qualities in common with Brahman (which is the reason why Jīva is often described as identical with Brahman); but they differ from it in two points : (i) they have no power whatsoever on the movements of the world, whose creation control belong exclusively to Brahman, and (ii) they are atomic in size, while Brahman is all-pervading.

Thus for Ramanuja, Brahman, *cit* and *acit* are three entities, individually distinct from each other, all equally real, at the same time all forming a unity, in the sense in which the self and its body form a unity.

Ramanuja admits the Parināma doctrine or the Satkāryavāda which maintains that the effect is nothing but a modification of the form of the Cause.

The devotion to Vasudeva is the only means of obtaining mokṣa. This bhakti is not knowledge but the result of knowledge; it is not belief... It is not work . . . ! It is the intuition or immediate presentation arising from a steady remembrance (*dhruva smṛtiḥ*), uninterrupted like the flow of oil, a result of meditation. The function of action thus is secondary or subordinate as with Saṃkara.

*The doctrine of Nimbarka* :—According to Nimbarka, there are only three principles or entities, *cit*, *acit*, and *Īśvara* or the bhoktr bhogya and the Niyāntr.

The *cit* or individual soul is of the nature of knowledge (*Jñāna svarup*) it is not the phenomenon of knowledge in the sense in which Saṃkara understands it. The Jīva is the knower, although he can be both knowledge and the possessor of know

ledge at the same time, just as the sun is both light and the source of light. The Jīva is also essentially active (Kartṛ). This quality belongs to it in all its conditions, even after release. Those passages which deny this kartṛtva of the soul only imply that the kartṛtva is not independent (Svatantra). The Jīva is also enjoyer (bhokṛ) essentially in all its conditions. For his knowledge and activity, however, the Jīva depends on Hari,...The Jīva has his true form distorted and obscured owing to his contact with Karman resulting from ignorance, which is beginningless but which can come to an end by the *grace of God*...

The acit or non-intelligent world is of three kinds: (i) a-prakṛta, (ii) prakṛta, (iii) kāla or time. The three categories in their eternal form are as eternal as the cit or the individual souls.

The third principle is the Highest Self, the Brahman or Kṛṣṇa. This Kṛṣṇa is naturally free from all faults.

This Brahman is both the *Upādāna* and the *Nimitta* the material and the efficient cause of the Universe.

Thus the creation of the Universe is nothing but a manifestation in a gross form of what was subtle before and is thus a sort of modification of Parināma. To say that the universe is only superimposed on the Brahman and hence an illusion (Vivarta) is against reason.

The relation between these three principles is that of difference and non-difference which are equally real. The cit and acit are different from Brahman inasmuch as they are described by the Śruti as possessing attributes and capacities distinct from those of Brahman; at the same time they are non-different from Brahman in the sense that they are absolutely dependent on it and cannot have an independent existence by themselves. Thus in the sentence "Tat-tvam-asi" the word 'tat' signifies the Brahman which is omniscient omnipotent of independent existence the self of all, the word tvam signifies

the individual soul which depends for its existence upon the Brahman, and the word 'asi' is the copula signifying the relation of the two.

To attain deliverance, the Jīva has to commence with a complete submission to the Parmātman or Prapatti whose six constituents are—a resolution to yield—(anukulyasya samkalpah): the avoidance of opposition (raksisyatiti viśvasah), acceptance of him as saviour (gopitva-varnam), through one's whole soul upon him (ātmaniksepah), and a sense of helplessness (Kārpanya) God's grace extends itself to those who are possessed of these six constituents ...

The fruit of God's grace is an uninterrupted realisation of the nature and attributes of Brahman following from the absolute destruction of all nescience.

*The doctrine of Mādhava* :—The doctrine of Mādhava, purely dualistic in character, insists on the absolute and eternal difference, between Brahman, jīva and jada. Mādhava denies even Brahman's being the material cause of the universe, a point clearly established in the Brahmasutras...

In opposition to the pure or qualified Monism of other Vedānta schools, Mādhava propounds the five eternal distinctions, the clear understanding of which alone can lead to Moksa. God according to Mādhava, possesses an infinite number of qualities. His chief functions are eight: creation, protection, dissolution, controlling all things, giving knowledge, manifestation of himself, involving the individual souls in the knowledge of the world and deliverance—he is independent of everything and remains one in the midst of different forms.

Moksa is attained by the direct knowledge of Hari. Some of the means necessary for this direct knowledge are—Vairāgya, Sāma, Sarnāgati and Parmātmā-bhakti Mādhava always lays stress on those passages of the Upanisads which clearly proclaim the difference between Brahman and Jīva, such as Svetasvatara (1 6-4, 5; 4, 6) or Mundaka (3, 1 2)

while those passages referring to non-difference are explained away by him in various ways. Thus "*tat-tvam-asi*" means *tvam tadityah asi* or *tvam tasya asi* i.e. 'thou art His'. Duality alone can be the truth, for we everywhere see nothing but pairs or things in twos.

*The doctrine of Vallabha*:—The doctrine of Vallabha is called "*Śuddhadvaitā*" i.e. the unity of Brahman which is pure or free from *Māyā*. The *jīva* and the inanimate world are essentially the same without involving the idea of *Māyā*.

According to Samkara, the Brahman can create this world only when it is conditioned by *Māyā*; but according to Vallabha, it is Brahman, pure and simple, and without any connection with *Māyā*, that can create the Universe.

The *jīva* is non-different from Brahman, atomic in size (sutras II, 3, 194), and a part of Brahman (cf. sutras II, 3, 43). It is produced from Brahman in the sense in which sparks are produced from fire; the *jīva* is a manifestation of Brahman with the attribute of bliss obscured.

The inanimate world or *prapañca* is also essentially Brahman (*Brahmātmaka*).

All difference or plurality is in the matter of the perception (*pratiti*) of the *prapañca*, but none at all in the matter of its form (*svarūpa*).

The Brahman is one, eternal, omniscient, omnipotent possessed of an infinite number of attributes, and essentially of the nature of *Sat* (existence), *Cit* (intelligence) and *Ānanda* (bliss).

The relation between Brahman, the *Jīva* and the *Jaḍa* is that of pure identity, one that exists between a part (*amśa*) and the whole (*amsin*).

It is not our purpose in this paper to assess the comparative merits of the different commentaries, but we may note in passing that Mādhava's doctrine of absolute duality is far from what is taught in the sutras. His theological bias and religious

predispositions stood in his way of a correct appreciation of the sutras.

In fact if we were to make a general statement as to a central problem which the sutrakār seeks to solve, we may say it for certain that it is the problem of reconciling unity and plurality. The sutras are in the nature of aphorisms and it is really so difficult to attempt to evolve a single organized system from it. A detailed analysis of the sutras has shown us that Pantheism, Theism and Absolutism have all been taken to represent the system of the Brahmasutras and there is no doubt that passages supporting each view are available from beginning to the end. For an unbiased critic it is well-nigh impossible to stand on one standpoint altogether. Samkara, Ramanuja, Vallabha and Nimbarka all alike seek to reconcile Unity and Plurality each in his own way though Samkara's way of solution is unique and stands by itself. It may however be worthwhile to suggest the points of agreement between all the commentators and this might enable us to form an idea as to the essential import of the Vedānta sutras. All the commentators agree in holding—

1. Brahman is the supreme cause of the universe.
2. Brahman is all-pervading and eternal.
3. The authority of scriptures over that of reasons—  
scriptures being the collection of the religious experiences of the regenerate.
4. Works subordinate to knowledge (meaning a true understanding of the ultimate problems of the universe) and devotion.
5. Deliverance from Samsāra the final Goal.

A perusal of the foregoing pages will show that the aim of the Brahmasutras is a practical one that of realizing transcendent bliss and if as we have said that the idea of God be the *son qua non* of religion, the sutras are truly religious in character. "The great question for the thinker about religion is not

whether God exists, but what God is" said Webb and in the same spirit do we find the sutrakār seeking to explain what is Brahman. Nowhere do we find a question raised as to the validity of our belief in God. The first two adhyāyas deal with the essential nature of Brahman, the third with the means of attainment and the fourth with the nature of final realization.

Again, as we have pointed out in the preceding pages that the religious quest is not a wild goose chase; it is not running after shadows as some would have us believe; but it is a search after the Ultimate; a veritable reality for the religious-minded. Reason cannot give us any justification for our faith for faith is its own justification. The experiences of the regenerate may not find support in the narrow canons of the understanding, but that they are real experiences few can doubt. It is true, the struggling human beings who are blind to the Light within, being engrossed in the petty affairs of the world, are unconscious of this great truth. "The Kingdom of God is entered Sub-persona religious" and so "Blessed are the pure in heart for they shall see Light." The very first sutra seeks to establish the pre-conditions of a religious life. The pre-requisite is a dedicated life of faith and love. Reason has no place before the concrete experiences of the great saints and they constitute what are known as the scriptures. The preference of the authority of scriptures over reason clearly brings out the point that the aim is a practical one, how best to realize the truth.

The Brahma sutras are from beginning to end inspired with one aim and that of spiritual realization of the Highest. They seek to establish a universal religion which have no prejudices creedal or ecclesiastical, racial or communal.

## CHAPTER IV

### *Samkara Vedānta*

In the preceding chapter an attempt was made to analyse the Brahmasutras of Badrayana and it was noted in passing what

the different commentators had to say about them. The main purpose of the attempt however was to find out the central idea of the sutras that governed its spirit throughout. Stripped of the many coloured interpretations that have been put by the commentators on the original sutras, we have tried to show what they really mean to convey

Any work on the thought and culture of Vedānta however would be incomplete without a special reference to Saṃkara. In fact it becomes then 'a play of Hamlet with the prince of Denmark left out.' Its true reference has been made to the unique position that the thought of Saṃkara enjoys in the philosophy of Vedānta, but a short and passing mention like the one we have made in the foregoing pages can hardly do justice to the importance of Saṃkara's thought in Vedānta as a whole.

Saṃkara stands out as a heroic figure of the first rank in the somewhat motley crowd of the religious thinkers of mediaeval India. A creative thinker of the first order, Saṃkara entered into the philosophic inheritance of his age, and reinterpreted it with special reference to its needs. "Saṃkara set to music the tune which had been haunting millions of ears, and announced his Advaita Vedānta as offering a common basis for religious unity"

By introducing a twofold criterion of knowledge and understanding, the lower and the higher he was able to set at rest the most perplexing problem of the ages, how to reconcile the limited personal God that the human will craves for and the perfect absolute that the understanding gives to us. Even in the Upanisads, passages supporting both the conceptions that of a Saguna Brahman (Personal God) and Nirguna Brahman (The Absolute) were available. And then the problem of evil and sin was insistent to demolish any theodicy that was attempted to be constructed. Saṃkara solves the difficulty by saying, "From two standpoints Brahman can be conditioned and unconditioned at the same time. From the standpoint of the liberated soul He is unconditioned, from that of one in bondage



Brahman appears to be the cause of the universe endowed with omniscience and other attributes."

In his "Viveka Cudamani" Saṅkara has laid stress upon dreamless sleep (*susupti*) as indicative of the impermanence of the world of manifold. He argues—had the world of experience been the ultimate reality, it would have been felt in deep sleep; since it is not felt, it is unreal and illusory like dreams. Yet from the standpoint of relative experience the multicolour world is truly real. *Being*:—For Saṅkara however Being is the only reality. Sat-chit-Ānand—Existence, consciousness and bliss is all that constitutes Being. Being is Bliss—the consciousness of existence, because it is absolute, it is the perfection of existence. And because it is 'perfection' it is bliss. It is said in the *Sruti* "what is great and limitless is bliss, there is no bliss in littleness and limitation" (*Chandogya*). But Bliss is not pleasure for it is variable and transitory. Harmony is the soul of bliss.

The ultimate reality or the Absolute must therefore be thought of as consciousness and blissfulness of Existence. Such a conception of Brahman, however, as Existence and Consciousness, does not enter into the conditions of positive thinking; for, in the very attempt of our thinking it, it goes out of our view. It transcends all forms of relativity. It must be borne in mind, that though it is quite certain that Being in itself, is to a certain sense, unknown and unknowable; at least it is not known in the ordinary way. We may even deny the privilege of knowing the absolute to discursive thought altogether yet we cannot say that Being cannot be known. Prof. Joachim said that "It is irrelevant for Truth whether we know it or not" and Mr. A. C. Mukerji in his 'Self, Thought and Reality' rightly contends that the 'unknown' is not "unknowable" though with our limited capacities we may not know Him. The *Sruti* says "who does know the Knower of all things?"—"one who knows it not, Knows      What a great truth is uttered in

these apparently simple words. The real knower of things does not declare it to others with pride that he knows, but in humbleness and faith he keeps within his bosom the Light eternal, enjoying the bliss of Self-forgetfulness. God reveals Himself only to those who are humble; and that humbleness is wrought by faith and love. It is the essence of the religious attitude. The soul reality of Brahman, is comprehensible only by means of the 'absolute vision,' the identity is 'paimartha-darsan-gocaram.'

In his commentary on the *Mandukīya Kārikā*, Saṅkara unequivocally asserts that everything except the Absolute is *ultimately* unreal and hence any conception of the Absolute will fall short of His reality. On empirical analogy therefore the Absolute can be described only via negativa 'neti, neti, neti' (not this, not this, not this). We have seen however that though the possibility of Knowing Brahman is denied, the possibility of realizing Him is retained and in the *Brahadāryanaka Upaniṣad* we find Yajñavalkya entering into a long discourse regarding the way the Atman is to be meditated on and directly felt.

When one is initiated and attains sufficient culture (religious), standing on an empirical level, he yet feels the immanence and all-pervasiveness of Existence; the entire Existence impresses us with the sense of a fulness. "This is full, that is full, from the full, the full originates; if the full is taken from the full, the full remains" (*Brahadāryanaka*) Vedānta teaches this fulness of Being. The soul of Vedāntic teaching lies in establishing this oneness and ever permanence of Being. The light dawns upon us like a flash and we find our souls illumined as it were by the Light Immortal. "The earth seems to be full of bliss to all beings and all beings become sweet to the earth." In fact everything is sweet, for He is the soul of everything. Everything is sweet for everything is bliss. It is then that "the meanest flower that blows, can give us thoughts too

deep for tears From the smallest anthill to the highest achievements of human genius a single purpose appears to flow. Experience comes to us as 'an arch, where through gleams that untravelled world, whose margin fades for ever and for ever.'

Though from the Vedāntic standpoint, the ultimate existence is transcendental, and does not enter into the conditions of empirical thinking; we must not identify Vedānta with any form of naive agnosticism, for Vedānta is positive and definite in its affirmation about the nature of the Ultimate substance. Saṁkara truly says that the ultimate Being is not altogether removed (एकान्तेन आवृण्य) from experience; for the very fact and possibility of Knowledge, implies such an existence cogito ergo sum (I think therefore I am).

The axioms 'Tat-tvam-asi' and 'aham Brahma āsmi' meaning 'Thou art that' and 'I am Brahman' have probably created the greatest havoc in the minds of religious thinkers both medieval and modern, Indian and foreign. To posit Divinity to ones ownself is the greatest sacrilege against religion according them. Man can derive his parentage from God, but never can he be God himself. The root of the trouble lies in a misconception of the procedure adopted by Saṁkara throughout his works and Prof. A. C. Mukerji has emphasized this point when he says in his book 'Self, Thought and Reality' that "Saṁkara will be misunderstood so long as we do not realize the procedure adopted by him." Like a two-edged sword Saṁkara's distinction of the Parmarthika standpoint and Vyavaharika standpoint successfully reconciles, unity and plurality, identity and difference. "Sub specie aeternitatis," Nature and soul and God are all equally appearances. But 'Sub specu temporis,' there is Nature, there is God and there are the Souls. It is like the "distinction of aparā vidya and parā vidya of the Upanisads or Doxa and Epitome of the Greeks." (Ranade cf. 'constructive Survey of Upanisad—1 e Philosophy

The Mundakopaniṣad tells us that there are two different kinds of knowledge. Of these two the lower knowledge is the knowledge of the Vedas, of grammar, of etymology, of metre, of the science of heavens; while the higher knowledge is that by which alone the imperishable Being is reached.'

The two statement about Brahman—(1) That He is a being of infinite attributes and (2)—that He is transcendent being devoid of all attributes, ought to be taken in two different senses for how can we ascribe and deny attributes of the Same being at one and the same time. To accept both these statements to be true is to accept the conception that from the empirical standpoint, He is a being of infinite attributes, and in His transcendent nature, we conceive Him only in a negative way.

'The real significance of the Identity conception however is to emphasize' as Dr. Sircar rightly contends, and 'impress upon our mind the identity of our being with the Absolute, and not the actual Synthesis of the two.' It only seeks to remind us that 'trailing clouds of glory do we come from God who is our home'

As to the procedure followed by Saṃkara we have to find out that it is so "analogous to Plotinus for whom God is neither to be expressed in speech, nor in written discourse, though we have to rationalize on Him, in order to direct the soul to Him and to stimulate it to rise from thought to vision." Thought or understanding is the generative condition of intuition and religious or philosophic insight. Logic works up its *reductio ad absurdum* and attains to psychic vision.

It is generally said that Saṃkara's Advaita is a masterpiece of intellect, but it does not inspire religious piety. His Absolute cannot kindle passionate love and adoration in the soul. Far from that, on closer examination we have seen that dialectic for Saṃkara as for Plotinus 'is the study of first principles which leads up to (religious) intuition.' It passes through logic and at last rises above it. Philosophy furnishes with the

Ultimate idea the goal to be reached religion realises it Vedantism in its quest for Reality be that reality posited in the name of the Absolute of philosophy or the God of religion, has followed the lead of psychic experience, and seeks to open up the path of direct insight and realization.

Religion for Saṁkara is not doctrine or ceremony, but life and experience. The controversy with Mandana Misra shows that Saṁkara was opposed to exclusive ritualism. As Jesus denounced the Pharisees and Paul protested against the law, Saṁkara declared that ceremonial piety by itself was not the end of religion and was often its deadly enemy.

On the other hand Saṁkara is never tired of reminding that mere intellectual wisdom by itself (Pandityam) cannot lead one to the Realization of the Absolute. In order to realize God one must attain the stage of childlike innocence (Balyam); for the Kingdom of God can be entered only "sub-persona-infantis." In his commentary on the Brahma sutras we have seen that in interpreting the first sutra, Saṁkara points out the conditions or qualifications necessary for the one starting on the path of realization, we have also seen that it is the religious insight (anubhava) and not mere reasoning that opens up the gates for the vision of the divinity Saṁkara emphasized the religion of truth rooted in spiritual inwardness. The sole spiritual vocation of man consists in the discovery of reality and not what serves our temporal ends

Saṁkara like Spinoza endorses the dictum—"That he who truly loves God cannot wish that God should love him in return."

In spite of the fact that Saṁkara rejects the idea of a personal God and his spiritual faith needs no shrines and ritual; yet he had a sufficient sense of the historic to recommend it them to those who want. His conception of the Saguna Brahman is meant for those struggling millions, who on account of ignorance cannot see the Truth. The conception of maya is

another example of Samkara's consideration for those who fail to rise to the stage where they may behold the vision of the Absolute in reality.

The author of Yoga-vasista has made a classification of men (1) truth seers (सत्यदर्शी) to whom the order of empirical existence possesses no meaning or value, and to whom the world of modes, forms and names (nam-rupa) has ceased to exist.

(2) Seekers after truth (विवेकी), to whom the order of empirical existence appears as mysterious, as something not purely being nor purely non-being, which appears real without being so.

(3) The ignorant, to whom the objects of experience are the only realities. But we must not forget that Vedantism is an exclusive attempt to establish the identity of Being by the negation of appearances. The question as to the explanation of this empirical show of existence is not a problem for the Vedantin. Since Being is the only reality, becoming is obviously false (Vedānta Paribhāṣā). It is Māyā, nescience that spins the web of empirical existence. The emergence of the infinite process of becoming from Brahman through Māyā is figuratively described as the 'Līlā of Brahman'.

For the Vedantin, it is a pragmatic necessity and the consequent pragmatic satisfaction that requires us to conceive the Absolute as a personal existence fulfilling the demands of human love and devotion. It should be noted here that the very essence of 'Līlā' lies in ignorance of the real thing, for Līlā means sportive or playful activity.

Vedantism clearly sees the two aspects of absolute existence—transcendent and immanent, but instead of reconciling them, it lays more emphasis on the transcendence of Being and regards immanence as relative to inmate ignorance and the experiences contained therein. In this Vedantism derives its support not from logic alone but through mystic intuition

(anubhava), a religious insight.

Samkara recognises a dualism of pure and practical reason, of reason and will. The main ethical ideal will be to set aside this dualism by establishing the superior claim of the Identity consciousness over the solicitations of sense and the readiness of will to satisfy them. Vedantism does not accept the transformation of will as an ideal in moral life. It looks for the rise of a spiritual consciousness that alone is capable of realizing the highest truths of morality and religion.

But the life of real renunciation, forsooth comes only when we feel deep within us a resolve to go away and transcend empiric life in order to realise the Identity of Being. When such a state is actually attained, we can understand what we practically mean by the assertion that the world is an illusion and that not a moment too soon. In his conception of the Saguna Brahman, Samkara suggests the possibility of a life of love in service and service in love for the souls yearning for Spiritual evolution. The conception of Saguna-Brahman may be a pragmatic necessity, but Samkara clearly sees that the esoteric teachings of the Vedānta cannot be revealed unto him who has not the sufficiency of this pragmatic satisfaction.

In the course of progressive realization, the seeker has to pass through three stages (1) the egoistic or the altruistic, when he is assailed by personal pleasures and pains, (2) the humanistic, a stage of life in service and love, when there is a gradual self-opening of the individual to the universal life. The life of self-sacrifice; Karma in love and faith is the indication of the heart open to the expansive life (the nīskāma Karma-yoga) (3) a step higher, this expansive movement originates in us the newer forms of heart beats due to the life current expressing itself in the form of love and glory and prepares for mystic visions of sweetness and bliss. This is the life of devotion centered in mystic intuitions. Devotion however may be of two kinds 1) abheda upasana in which the identity of

Being is kept in view where the seeker gradually loses himself in the object of love and worship, (2) *bheda-upāsana* in which a difference in identity is kept in view; where the seeker embraces the delight current, enjoys its soothing touch and still keeps himself separate.

Samkara is however never tired of emphasizing that the ethico-religious training is only a means to an end and not an end in itself. The higher religious life is a life of wisdom—a life of “repose that ever is the same,” where all is still. In the calmness of the mystic consciousness, the seer sees the vision Divine. Any description of such a state will fall far short of its real content, and we can do no better than describe it in negative terms. By constant culture a state of existence is reached whence the panorama of cosmic existence appears to be a shadowy and unsubstantial appearance vanishing in the glory and the freshness of perpetual Light. The five fold training of *Āsana*, *Prāṇāyām*, *Dhyāna*, *Dhāraṇā* and *Samādhi* advocated by the Vedantins, helps to purify the whole being of the seeker; his empirical being with all its associations and apertures is destroyed as a result of constant training. ‘*Sravana*’, ‘*Manana*’ and ‘*Nididhyāsana*’ are resorted to as aids to the destruction of *Avidya* nescience. The yogic penetration has the immediate effect of enlarging and widening the range of mental vision, for it brings out the hidden potentialities of the instinct of service, love, aesthetic delight and Knowledge. Yet the immediate cause of emancipation is Knowledge (*jñanam*)

In Samkara Vedānta, therefore, the ethical life gradually transforms itself from active usefulness and regulation of conduct to search after truth, for it soon discovers that truth is our being. The expansive delight is then transformed into the consciousness of the truth; the consciousness of the identity of our being. Samkara emphasized the religion of truth rooted in spiritual inwardness—Thus he was free from both scepticism and fanaticism. The sole spiritual vocation of man consists in the dis



covery of reality and not what serves our temporal ends. In the Chandogya Upanisad VI, Shvet Ketu, when he returned from his preceptor after twelve years of study of all the Vedas he became arrogant. His father then asked him if he knew that which once known, everything else becomes known? This verily is the knowledge of Brahman that is Known in the mystic consciousness of the identity of our being. A similar question is raised by Naciketas, son of king Vajashravasa, in the Katha Upanisad. Yama the God of death offered Naciketas all the wealth and pleasures of the world as a boon, but he would not have them. He wanted to solve this mystery and riddle of life rather than to obtain all the riches of the world and all the comforts that they could purchase. He had realized that the quest for truth is better than quest for wealth or pleasure; the spiritual longing of man after the realization of his highest, inmost, truest, and most immortal essence that is good in itself. Yet the task is by no means an easy one and as Prof. Radhakrishnan says 'the riddle of the rope is the riddle of the universe.' Why does the rope appear as a snake is the question that school-boys raise and philosophers fail to answer. The relation between Brahman can be neither external (Samyoga) nor internal (Samavāya). The relation of the finite world to the infinite spirit is a mystery for human understanding. Shall we then agree with Goethe when he said "That man is not born to solve the problems of the universe" or with Pringle Pathison when he recognises "That there are regions which we cannot penetrate and wise agnosticism is the only rational attitude."

Saṁkara admits as much as they that life is more than logic—thought cannot solve all the problems; yet he recognises the intuitive grasp of reality (anubhava). In the highest moments of poetry and religion, a man rises above his littleness and limitation and realizes the reality and purpose of life. In the immediate consciousness of the Infinite all questions are answered and perplexities stilled

## CHAPTER V

*Concluding Remarks*

From what has been said in the preceding pages, it will appear that the central theme of the Vedānta is the realization of the ultimate truth. This ultimate truth, be it posited in the name of the Absolute of philosophy or the God of Religion cannot be known within the narrow limits of the laws of thought. In this aspect Vedānta is a discipline. It is a training for the realization of what is real. In its theoretical aspect Vedānta establishes the unity of Being, a theory of rigorous monism; in its practical aspect it seeks to realize it. This vision of spiritual Oneness through all beings and things and the best intuitive vision of this Oneness in completeness and by itself are the soul of Vedāntic thought and culture. In its emphasis on the transcendence of thought and its preference of immediate experiences of the regenerate to the rigorous canons of logic Vedānta is more akin to mysticism than rational religion for it is in the last resort 'an art of union with Reality.' It has been pointed out that the rejection of the world of Space, Time and Causality, as illusory, kills ethics and stifles religion; that the featureless Absolute of Vedānta cannot kindle religious devotion, nor can it inspire moral activity. It has been amply shown in the foregoing pages that a criticism of this sort only exhibits a misconception and a lack of correct appreciation of Vedāntic thought and culture. It may be reiterated again that the empirical order with all its wealth of existence, has got a place and meaning, perhaps a value in Sāṃkhya's system and Sāṃkhya and other Vedāntists lay it down as a clear line of progress and evolution in this path, until one has reached liberation and freedom. It has been laid down that Māyā is not absolutely unreal, nor is it absolutely real. It has an existence midway between complete falsehood and positive reality. The essence of this d... is to emphasize

upon our mind the ephemeral character of the empirical order, in order that we may centre our efforts at a higher realization the realization of the Spiritual. At the same time the world with its conditions of space, time and causality is not absolutely false, for if it were so our very effort to rise above it, would be meaningless. The joys of life, the onward strivings of the soul in the course of evolution would be all set at nought. In this way nothing to the Vedāntist is insignificant, as all existence points to the ultimate reality of Brahman as its basis. Herein a meaning is found for love, devotion and active service as distinctly helping us onward to the understanding of truth. The Vedāntin accepts all these. Yet there is something that still beckons him on from beyond. The intellectual sympathy with the immanent life leads on to the intuitive apprehension of the transcendental Identity of Being. In the course of progressive realization the adept craves for the closest union with the ultimate reality and when the ideal is realized, he forgets himself and loses his personality in the ever permanent impersonal background. Then verily does he see that 'to lose one's self is to find it'. To attempt to describe such a state of immediate awareness of God, is to declare the bankruptcy of thought and language. But it must however be borne in mind that it is reality, though it may not be comprehended by thought; it can still be realised by artistic insight and psychological opening. And if it be true that 'No Newton was ever born to explain a blade of grass;' it would be more correct to confess that thought is incapable of apprehending the ultimate verities of life and existence.

Vedāntism is a form of noble enthusiasm and a religious discipline to feel the all-pervasiveness of peace, so that we may get peace in life and peace in death, finally passing into peace itself—the Nirvanic calm of existence.

As a faith of the people Vedāntism has a bright future before it. The Identity of all being seeks to demolish the

narrow walls of communal and racial discrimination that is the cause of so much misery to mankind. The emphasis on the transcendence of our limited existence inspires us to rise above the petty jealousies and quarrels that confront us in our everyday life and to realize that beyond this material existence, there is a spiritual life more real and abiding. If the ethics of Vedānta be ascetic in character as has been pointed by certain critics; shall we not say with Bishop Butler "a little overplus of asceticism in everyday life tends towards harmony and sweetness." And above all one fails to understand, how the attainment of Vedāntic knowledge, should tend to make a man cease performing good actions, if it really does anything, it simply destroys the influence of sordid self-seeking motives and thereby leaves the wise man freer to pursue his beneficent avocations than an ordinary man.

The Vedāntic Acāryas went so far as to say that the wise man can even engage himself in governing a Kingdom.

तदित्थं तत्त्वविज्ञाने साधनानुपमर्दत  
ज्ञानिनाचरितुं शक्यं सम्यग्भ्राज्यादिलौकिकम् ॥  
(पञ्चदशी)

SECTION III  
SANSKRIT

By

ANDIT RAGHUVARA MITTHAL SHASTRI

M.A., M.O.L.

Gādhārya, Shāstri, Kāyasthā, Vedāntīrthā,  
Lecturer in Sanskrit



of the Kolhapur Spurious Copper-plate Inscription  
of Satyāśraya Vinayāditya, Śaka 520

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- 2) श्रीमदा सकलभुवनजनसंस्तूयमानमानव्यासगोत्रहरीतिपुत्राणां सप्तविंशतिमात्राभि सप्तमात्र
- 3) भिरभिबर्द्धितानां कार्तिकेयपरिवक्ष्यणप्राप्तकल्याणपरंपराणां भगवंन्नारायणप्रसादा समासादि
- 4) तवराहलाक्षनक्षत्रवर्णवर्णीकृतायेधमहीभितानां चालुक्यानां कुलमलंकरिणोरस्वमेदवभित
- 5) स्तानपवित्रीकृतगात्रस्य जयछत्रचामरसिंहासनमस्तकस्तितवराहसिंहरभसाद्दलास्वक

(L. 6) रिमकरमत्स्यमाडूकफपविषभकलपकुलिषहलकुक्कुटगण्डचद्रादित्यना

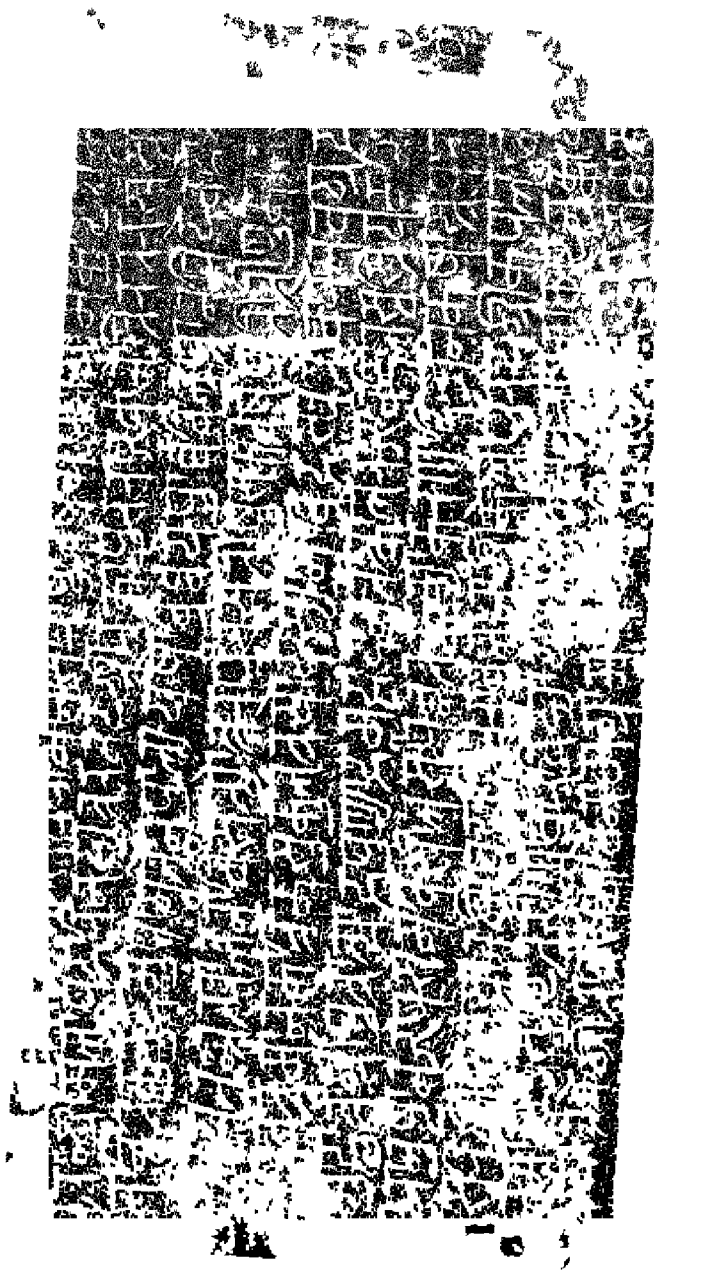
(L. 7) गमहाद्वजविराजितपालिकेतनविचित्रफणवभल्लरीधंसकहलभेरीमिदंन

- 8) षोषणसमस्तभुवनाब्धश्रीप्रिष्टवीवल्लभमहाराजाधिराजपरमेस्वरपरमभट्टारकश्री
- 9) पोलैकेसिवल्लभदेवमहाराजस्य तस्य सुतरानु पराक्रमाकोतियवनवास्यादिपरनिपमंडल
- 10) प्रणिबधविसुधकीर्त्यानेकनिपदे दंडमस्तकपिंडसंहितप्रचंडदोर्दंडसहस्रमंडलाग्र
- 11) खरनखविराजितोत्तंगकिशोरकेशरि समस्तभुवनाब्धश्रीप्रिष्टवीवल्लभमहाराजाधिराजपरमे



- (L 13) रविदत्ताभनार्भकुक्षालकुटीकोटरसंरंभभुवनभवन्मूलस्तंभराजसूयप्रमुखमखमुखादिदी
- (L 14) क्षिप्तत्रिसमुद्रांतधरारक्षितसाहसांजनेयरिपुपुरत्रिपुरहरपराजयोपलबुधपरमेस्वरपर
- (L 15) साणां परमस्तुत्यसमस्तभुवनाष्यश्रीप्रिथ्वीवल्लभमहाराजाधिराजपरमेस्वरपरमभट्टार
- (L 16) कश्रीविजयादित्यदेवपरमेस्वर तत्सृनु समधिगतनिजविजयसमुच्चितविततराज्यविभवस्य वि
- (L 17) भवस्य विबुधरसिकसमररिपुगतरिपुनरपतिसमोपलबुधकीर्त्तिपताकावभाषितदिगंतरा
- (L 18) लस्य हिमकरकुलविलयहेतुपल्लवपतिपराजयानंतरपरिग्रहितकांक्षीपुरसं
- (L 19) चूर्णितचेरचेरचोलपाड्यन्निपमणिमकुटकुटकिरणसनिलाभिषिक्तचरणकम
- (L 20) लस्य समस्तभुवनाष्यश्रीप्रिथ्वीवल्लभमहाराजाधिराजपरमेस्वरपरमभट्टारकश्रीविक्रमा
- (L 21) दित्यदेव तत्प्रियसुतस्य विनयविनयविनमितानेकभूपालमौलिमालालितचारुचरणारवि
- (L 22) दयुगल कांकणाद्यानेकमालवगोल्लगूजर्जरखलिंगवेगीषादिन्निपमणिमकुटमरिचिमंजरी

SECRET  
PAGE 1



(L 27) लेल . . . ५६वें अनुषंग . स . । नव यतःसुवन्ध . । . सारारब्दु । वषयपातभा . अटयुक्तमहत्त्व

(L 28) दीनु संविदित यतः श्रीमलापहारिनिद्युत्तरतटे श्रीरक्तापुरराजधाने स्तिरत्तरस्वस्तानेन षट्त्वं

(L 29) धोत्सवसंपादनान्वितकुरुंदमुपागतेन पुत्थयषोत्रिद्वये पूर्वविलुप्तानपि देवभोगग्रहारा

(L. ३०) नुपालयतः तत्पालनं विंसत्योत्तरपंचसतीषु सकवर्षप्रतीतीषु कालयुक्तसंव

(L. 31) तस्मिन् प्रवर्तमाने कार्तिकसुकुलत्रयोदश्यानां त्रिहस्पती वारे नवग्रहंगलेका

(L 32) दषषुभदिन सुमुहूर्त्तं श्रीपुत्रीतसाहपुण्याहमहादानतात्काले राजवित्तस्वस्तियमनियमस्वाध्या

(L 33) यद्यानधारणमोनानुष्टानजपसमाधिमीलसंपन्नतत्कथ्यकारणादिअनेकषास्त्रपारवारपार

(L 34) गानां वादिगजकेसरिश्रीसैवस्तानश्रीपद्मपिवरावुलानांश्रीकोल्लापुरदश्रीकपालेस्वरदेवर

(L 35) पूर्वधर्मप्रतिपालनां खंडस्पुटितजीण्णोधारविद्यादानतपोधनन्नवषनाछादनकं विहव्रित्ति

(L 36) एडेनाडुसप्रियाभ्यन्तरे श्रीतावसगवे नाम ग्राम घटिकासितछत्रचामरसमस्तराज्यचि

- (L. 37) ह्रीत्रभोग[त्]यतरसासनसमेत श्रीस्वयभुकपालस्वरदेवराचाय्यपद्यापद्वारावुलन पादप्रवखा  
(L. 38) ल्यनं धारा[पू]र्वकं सर्व्वनमस्यं महान्निपदतं । तद्ग्रामसीमांतरे तस्य यीषान्यदिषो भागे मनतगे ना  
(L. 39) म ग्राम तत्पश्चिमतः क्रिष्णपाषाणगुत्तिप्रमाण । तद्विषणतः पाषाणगुत्तिप्रमाणं । तस्याग्नेयतः  
(L. 40) गिरियुतंगर्षिप्रमाण । तद्विषणतः हेरिलने नाम ग्राम तदुत्तरतः गिरिदक्षिणकंधरप्रमाणं । त  
(L. 41) स्य नैरित्यदिषो भागे वरगावे नाम ग्राम तदुत्तरतः भगवती देविय दक्षिणदिषो भागदक्षिणपाषा  
(L. 42) णपुंजप्रमाण । तस्य नैरित्यदिषो भागे नागावे नाम ग्राम तस्य यीषान्यदिषो भागे त्रिग्राम  
(L. 43) सीमासंधिगिरियपश्चिमकंधरप्रमाण । तस्य त्रायव्यदिषो भागे टोत्ति नाम ग्राम तत्पू  
(L. 44) र्वंतः पाषाणगुत्तिप्रमाण । तदुत्तरतः हरिणगुत्तिप्रमाण । तदुत्तरतः मदनगुत्तिप्रमा  
(L. 45) ण तदुत्तरतः त्रिग्रामसंधिक्रिष्णपाषाणपुंजप्रमाण । तस्य यीषान्यदिषो भागे वलगावे नाम ग्राम त  
(L. 46) द्दक्षिणतः अचाल्यषेलेप्रमाण । तत्पूर्व्वतः कनिष्ठस्नातसंगमप्रमाण । तत्पूर्व्वतः क्रिष्णपाषा  
(L. 47) णप्रमाण । तत्पूर्व्वतः त्रिग्रामसंधिपूलीगुत्तिप्रमाण ॥ एवं अष्टाघाटोपलक्षितं भूमिप्रमाण । जलया

ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
सर्वभूतहितं कुरु सर्वभूतहितं कुरु ॥ २ ॥  
सर्वभूतहितं कुरु सर्वभूतहितं कुरु ॥ ३ ॥  
सर्वभूतहितं कुरु सर्वभूतहितं कुरु ॥ ४ ॥  
सर्वभूतहितं कुरु सर्वभूतहितं कुरु ॥ ५ ॥  
सर्वभूतहितं कुरु सर्वभूतहितं कुरु ॥ ६ ॥  
सर्वभूतहितं कुरु सर्वभूतहितं कुरु ॥ ७ ॥  
सर्वभूतहितं कुरु सर्वभूतहितं कुरु ॥ ८ ॥  
सर्वभूतहितं कुरु सर्वभूतहितं कुरु ॥ ९ ॥  
सर्वभूतहितं कुरु सर्वभूतहितं कुरु ॥ १० ॥

SECTION IV

URDU

# QĀZĪ MAḤMUD BAḤRĪ OF GOGI

*Translated and Edited*

BY

M. HAFIZ SYED, M.A., PH.D., D.LITT.

*University of Allahabad*



# دیوان قاضی محمود بھری ساکن گوگی

بسم اللہ الرحمن الرحیم

( غزل نمبر ۱ )

اے جو تنہ تے جلوہ گر یو حیو ہور یو تن ہوا  
تن ہوا جنوں حیو کون یوں جیو تجھ دردن ہوا  
جیو کو مائی میں ست اُس من کو بیچا یا سو تو بچہ  
اُن مورت پرورش نالے کون من معدن ہوا  
تن کو کھو اُس من میں من ہونا یکایک مست ہیں  
حیو اپنے حیو کون مائی ملایا من ہوا  
من نہ تھا اک حیو کے جیے کون اُس نہ تھا تمام  
جیو کے اُنکھیاں کون اے من میت من اُنکھن ہوا  
یعنی اپنے درسوں دیکھیا آپے دیتم کے تیں  
یو ایسے دولا نہنا شور او ایسے دولن ہوا  
توں نہرا شاہد سو او باقی ہے سو کسوت سنگات  
گہ سنا گہ سننل گہ کھور گہ گلشن ہوا  
اب جھنجھ ہے سو نہ مائی ہے نہ من ہے نہ دران  
تھا امانت نگ سو اپنے وقت نہ اتن ہوا  
گرچہ رویت کے دل دوتے ہیں ہر ہر گھر کے لوگ  
بیو کا دیدار منتھکوں دیو کا درس ہوا  
آج کل مے معرفت بینے کون اے بھری تجھ  
یوچ من ساقی بھیا ہور یوچ تن نرتن ہوا

( غزل نمبر ۲ )

چہ مکھ ہے آفتاب اجالا سو او ترا  
مسک دم کے حاتم سہن ہالا سو و تر

جے تل خطا کے مسک سے ب راگھتا ہے رشک  
 لب شہد نے اُدک ہے رسالا سو او ترا  
 اس موکھ کوں بہ موکھ نہ اس خطا کوں خطا کہوں  
 حس چاند کوں ہمیشہ ہے ہالا سو او ترا  
 یک رلف ہور ہزار کڈالیں سو ہے تھکے  
 یک چک ہور اس میں لاک ہے جالا سو او ترا  
 حس جگ اُجال من جو کہیں سو ترا ہے رخ  
 جس لٹ کے ناہیں ناگ رسالا سو او ترا  
 جس قد کے لباس یوں اچھی بے قدر بیشکر  
 جنوں بیشکر سسر تالا سو او ترا  
 نھری ترا تو ہے نہ مگے سوگ کا لباس  
 حس تن نہ درد دکھ ہے دوستالا سو او ترا

### (غزل نمبر ۳)

اب دل بہ یہی ہے جو دکھن چھوڑ نہ جانا  
 جو تے یو دکھن کہن کے رتن چھوڑ نہ جانا  
 یو گن بھری دلمہ یو نظر باز یو مجلس  
 یو بھول یو بلبل یو چمن چھوڑ نہ جانا  
 جی دوستا جو ہے جوت ہو دیدے کوں دکھن کی  
 سو یوں کہیں ہر دم جو ہمن چھوڑ نہ جانا  
 گر کوئی نکشتا ہے ملاکر اُرم اِعام  
 بلبل کے اچھے من میں جو دن چھوڑ نہ جانا  
 ست کہن نہ کہ جنوں لال ہر یک ملک پہ بھگتا  
 جنوں سور گنن یعنی وطن چھوڑ نہ جانا  
 نعدیر کہاں کھینچ لٹاگی سو نہ حانو  
 دن جیو کے گلوت جو تن چھوڑ نہ جانا  
 نھری کوں دکھن یوں ہے کہ جنوں ال کوں دمن ہے  
 نس بل کوں ہے لازم جو دمن چھوڑ نہ جانا

## ( غزل نمبر ۴ )

دھن وند گر کرے تو کہو کس سوں بولنا

نہیں دوستی دھرے تو کہو کس سوں بولنا

دیتا ہے مل شراب رقیباں سوں رات دن

گر محتسب درے تو کہو کس سوں بولنا

یک دو گھڑی جو کوب کیا کچھ عجب نہیں

سب عمر یوں سری تو کہو کس سوں بولنا

ہے شکر سو ہزار جو چک سوں چلیا ہے نیر

اپو کی لگے جھڑی تو کہو کس سوں بولنا

اُس عشق کے دگال میں بکری اُس کے دوکے

انصاف سوں ہرے تو کہو کس سوں بولنا

## ( غزل نمبر ۵ )

مکھد گر مدد ہوگا ہمارا سکل دکھ درد رہ ہوگا ہمارا

اگر صکرا رہو مل، دام، ہور، دد او سارا دام و دد ہوگا ہمارا

اگر عالم سکل آکا عدو ہو او اللہ الصمد ہوگا ہمارا

کرم اُس کا دس آکا کم ہو ہوگا اگر کولا آسد ہوگا ہمارا

موحد کا معاً کہوں مکھود

او احد گر احد ہوگا ہمارا

## ( غزل نمبر ۶ )

جب دکھ ترا اے من مہن منجھ جیو تر کاری ہوا

تب مرگ مکھ ہلکا دسیا ہور جیونا بہاری ہوا

کانتیاں یہ بہا کر کھینچنا بہتر دسنا آے لے ونا

جب دکھ ترا منجھ جیو کے جامے کون بہواری ہوا

مے بیونا لے کر منجھے مطالب ہے اُس بھندار میں

دے گا نہ دے گا کیوں کہوں بالم تو بھنداری ہوا

ہاں اے زلیخا شکر کر او زلف کادوری ترا

اُس عشق کی سنگوں سیہ حنوں مشک داناری ہو

نکری شارب بین دو دکھتا جو ہا س عشق میں  
 رس شامروں کا طرز لے آب ان پے نکرا دی ہوا

( غزل نمبر ۷ )

تجھ مکھ کے مقابل تو نہ ہرگز جنم آگا  
 تجھ نہیں برائے نہ ختن کا ہرن آگا  
 دھن مشک سی رلقاں کی ہا میں نہ دکھن لے  
 کیا یک یو دکھن بلکہ خطا ہوو ختن آگا  
 بین مال مریشی منجھے، مصباح ہوں مطلق  
 گر گھر کون میرے او جو دھن آگا تو دھن آگا  
 نکری توں نہستی ہو نہ رہا ناچ طہورا  
 گلزار میں تیرے اگر او گلشن آگا

( غزل نمبر ۸ )

کیوں کیتے مکھ نالکا دھن اُس کھالے نال کا  
 میں ہوں عاشق عاشقی کون کیا نہا کیا نالکا  
 راس بن آیا تو مل بیتھے ہیں بوجھیں گے سو کیا  
 یاں کے بہت شکر کون ست گز مانگتے ہیں فال کا  
 بوجھتا جگ منجھ کون نوں عانتق ہو کینے دن ہوے  
 جگ اگر بوجھے تو کون کاں یاد دن ہوو سال کا  
 حلو لے گز دے کہے تو لب شکر یوں بولتے  
 دست کر کیوں دیوں میں یو مال ہے نقال کا  
 دیکھ کر راتاں کون منجھ تیری گلی میں جب دھ  
 بہو تکر میرے سن ہے کیں لکن کتوال کا  
 عم سوں تیرے اے پری دوتا ہے نکری یوں مدام  
 گر مرے گا تو نہ ترے کلم کچھ غسال کا

( غزل نمبر ۹ )

منجھ اُس مکتب مجازی میں جو عشق استاد نا ہوتا  
 تو میرے دل سوں کبر کا سبق برلا نا ہوتا

چپچل چک چھوڑ میں تیرے، مدرس داس مکتب میں  
 نہ ابجد کی نئی بنتا جو اس میں صاد نا ہوتا  
 منجھ اوپر تو تھی کچھ مدت قضا کے بیلداراں کی  
 عمارت عمر کا میرا جو بے بنیاد نا ہوتا  
 مہن کے من کی سکتی کا جو مصوں ہوائے منگنا  
 تو مشکل منج نہ بے ہوتا اگر بولان نا ہوتا  
 چنچہ اس تھار نو سو سیا سو سب بہتر کنا نکری  
 اگر فریاد توں کرتا تو تیرا داد نا ہوتا

### ( غزل نمبر ۱۰ )

بیٹھا ہے لب نہ تجھ یو طلب جہوں کہ تل مرا  
 بیٹھا ہے بن میں تیرے ندای ہو دل مرا  
 گورے ترے جو رنگ نہ عاشق شوں کیا عجب  
 رونے کے مول گر جو ہکاوے کتھل مرا  
 اصلا اس آب و گل کون نکالے تیں منج سوں، حیف !  
 نہر منجھ ہوا حجاب یہی آب و گل مرا  
 تجھ دل میں جے نسی، سوئے منجھ دل کو آ گئی  
 سوکنا کہ دل سوں ہے ترے دل متصل مرا  
 میریچہ بول سر نہ میرے لیائے ہیں بلا  
 جابو سیدے اتر میرے بڑیا یو سل مرا  
 نکری او حوش قضاں بچن بولنا گیا  
 یو ندنا نے طبع کیا منجھل مرا

### ( غزل نمبر ۱۱ )

میرے سیدے کون سانیاں کا بتارا	کیا ہے رلف او رہنا نگارا
لے دونو دل میں بنتا ہوں دو تارا	کمر کا تار، ہور یک رلف کا تار
کہ یو سیویاں ننن حارا ہمارا	سنولے لٹ کے دکھاکر تارا مت
ترے قد کن جو ہے سیدا ستارا	میرا دل دوڑتا جدول قلم ہو
سکندر عشق کا کے لاک در	ستیا ہے رلف کے طلعات میں مار

## ( غزل نمبر ۱۲ )

ایک منہ نہ نکتہ دیاں کوں ہے کافی شناس کا آئے قصہ خواں نہ بول حکایت قیاس کا  
 اس بن میں عند نسب نہ مالی سبب ہے دوس ان توڑا ہے بھول، او عاشق ہے باس کا  
 کان بن، کہاں ہے بھول، کہاں باس، کان ہوا؟ اس ڈھور کوں لکھا ہے سدا فکر گھاس کا  
 تنور دیکھہ در تو آری بان بے نمک ! کیا وقت ہوئے آگ کے اوروں کلاس کا  
 نکری نہ بول حال توکل خدا نہ دھر  
 سلطان کیے سکت نہیں کہنے کوں داس کا

## ( غزل نمبر ۱۳ )

بولتے دلبر مرے بن دل دیاں کوں بوجھنا تلخ ہے اُبیوں، رے اُبیونیاں کوں بوجھنا  
 جیو کیا جتن کوں سو یو جگ ڈھنڈے کیا جانتے بوجھنا ان کوں، سو جیو نساہیاں کوں بوجھنا  
 نور کا سردار گر دیں گے سو سچے یو خاکیاں سور کا مذکور جا اُفلاکیاں کوں بوجھنا  
 راؤ بے ہوشی کے، دیہوشاں کے حارج کن کہے بھید اُس بدگاہ کے بدگاہیاں کوں بوجھنا  
 سائیں کا سکھ بن دئے اُس سائیں کے ممکن نہیں حالت اُس دردوس کا فردوسیاں کوں بوجھنا  
 اُس تنہا میں جے نسا کا بھید ہے سو نکریا  
 جیوتے مرگے سو ہا اُس مریحیاں کوں بوجھنا

## ( غزل نمبر ۱۴ )

مدت ہے اُس مہین سیتی، نہیں منہ درس ہوا  
 یک پل منہ قراق سوں یک لک درس ہوا  
 ات بیار سوں او نار دلائی تھی منہ ملن  
 کن کیا کیا رقیب کہ او وصل دس ہوا  
 منہ چہر تل گھڑی جو نہ رھتے آئے، سو اُس  
 طوطی بے قرار کوں کس کا نفس ہوا  
 کن ناگ ہو رھیا ہے امانت کے گنج در  
 کن اُس چشائیت کے نگر کا آرس ہوا  
 اُس گلستان ناز نہ مالی ہوا ہے کن  
 اُس بھول ڈال سات کے ہم نفس ہوا  
 در عکس کیوں ہوا ہے زمانے کے بھیر میں  
 حیراں ہے کوئی، دکھ میں کسی دست دس ہوا

نکری گرد نال ہوں س دھن کے دھنلے  
جس دیکھنا جو ہو تہوساں کوں ہوس ہوا

( غزل نمبر ۱۵ )

جہوں چمن کے دیکھ بلبل حوہں ہوا بولتے ہر بھول نہ مصوں ہوا  
یوں ہوس لے دل بہ ویراں باغ کی بیس بازی نہ کرے کا کا کوا  
او ہے قانع بھول کے یک داس نہ سسکنا اُنگ پھولایا جوا  
چال ایکس کی نہ پڑیک کوں آے گی اس سخن ہو ہنس نے ہنس بولیا کوا  
ہاں ارے تقلید سوں ہو دور بیگ بین مسلمانا میں تقلیدی روا  
آہ اس بھوکے نہ سو اسوس ہے نان کاجی ہی تلک بھوٹے روا  
ملکہ اچہ ہر حال میں نکری ارے  
نرم سوں جنوں موم، سکتی سوں لہرا

( غزل نمبر ۱۶ )

گیا یوں منجکوں ست او شاہ والا کہ جانو بھول ہیں کوں درشالا  
چمن ماند میں کیوں سک نہ جانا جو ہورے باغ ست مالی ہوا  
جنگ تیرا قدم تہنگ ہے گوگی وگر بین نام نایک کا ہے دالا  
نہ ہستی میں ملے دانا نہ نابی نہ جنگل میں ملے آلا نہ بالا  
لکایا ناو بھکے آدمی کوں دیا گھوڑے کوں جنگل کا حوالا  
جو تھے کترے سو سارے بھات کرکے ہوا ہے منجکوں غم ہور دیکھ درشالا  
نہ نکری جھوڑ سی نہ کے قدم کوں  
ہے جب اک جگ میں سورج کا اُجالا

( غزل نمبر ۱۷ )

جنوں حسے رکھنا ہے تیوں راکھیا ہے اُس نہ غم سو کیا  
یک کوں نہ کیٹا، یکن کوں مات، اُسے ماتم سو کیا  
آب اچھو، یا آگ کے پھل، دروہش یک آب کے  
بولتے بعضے آدک ہور کم، آدک ہور کم سو کیا  
جس کہیں مطلق علیم، اُن علم کوں اپنے نکھیر  
کھیل نا نا پھر منجے مت بوجھ، سو عالم، سو کیا

دیکھتا تھا جگ کہں گر تک طم و حدت کا حال  
 جام میں جگ کی حشر نایا جو کہیے جم سو کیا  
 بول دم' اُس بول پر قائم ہو رہنا سو قدم  
 ہیں تو تم بولو' قدم کس بولیے' ہو دم سو کیا  
 ترہ کا دکھ دیکھ تو ہے بن سکھ ہے سارا اے سجان  
 یوں جو یو ہوڑا اچھے' دس اُس کے تیں مرہم سو کیا  
 راکھ اے نکری دل اندا خوش یہی ہے بندگی  
 توں ایسے کرتا ہے ہر یک نات پر مرہم سو کیا

### ( غزل نمبر ۱۸ )

دھن دل سوں منجھے توں کارنا نا لایا آپے جہاز' اکھاڑنا نا  
 لڑنا تو ہنس تہنس اکلے لیا زلف کوں موں نہ نازنا نا  
 ناتاں نہ دُتن کے اے دلارام پردے کوں نرت کے پھاڑنا نا  
 نرتن کے سن ہے من ہمارا بہترے بہ ستم بچھاڑنا نا  
 تیری خوشی منجھے سوں توڑیا جوڑ  
 نکری سوں تو توں نگارنا نا

### ( غزل نمبر ۱۹ )

نار' ایک اُس ٹھنڈال کے' مکھ پر سوں' آنچل ڈھل گیا  
 مکھ دیکھے کا بل ہوا' اُس دل یہ میں بل دل گیا  
 ہارا نہ تھا بل عشق کی نازی میں منجھے ہار آیزی  
 آب کھیل کھیلوں گا کیتک' سک دل نہ تھا سو گل گیا  
 کہوں حارے گا منجھے جیوتے یو جہاں جیتے ہی تلک  
 نو عشق ایسا ککھ بہوے جو آج آیا' کل گیا  
 رنداں کی صف میں ہیں روا' رونا دیا کا اُس روش  
 جو جل اُل ہار آگیا' نہ نہیں سوں کلجل گیا  
 منجھے دل حلیاں میں جمع گر توں کی' سوسن سب خوش ہوے  
 بن حیرو میں اپنے رقیب' اُس نات اونر جل گیا  
 پر میں ترہ کی آنرو نکری ایسے کچھ ہوئے گی  
 ہارے میں پے دھن کے حس ہولی کے سے گل گیا



## ( غزل نمبر ۲۰ )

بوی بہار بوی لعل بوی ہندل  
 یو کار بار نوا کیا توا جو جھوڑ چلیا  
 نہ کوئی کچھ کہے آگے نہ کوئی کچھ پیچھے  
 تو سب طرف سوں جو نیار مک مروڑ چلیا  
 نہ شب یرک ہوں خوشروں کنول من ہوں بول  
 توں آفتاب سے مک تر سب جو اُور چلیا  
 نہ بات صاف نہ دن سعد کس لئے اے لال  
 توں جلو کے ابر اس کے کھل ہور چلیا  
 مگر توں آج برا جالیا ہے بکری کا  
 چو یوں چپٹک اسے جسدر کمر کوں جوڑ چلیا

## ( غزل نمبر ۲۱ )

یک سو کیا دو بڑے مرے در ہے  
 یک یو دھرتا ہے تلو دوزخ کا  
 یک تو یو تاب دوسرا حارا  
 یک یو دھرتا ہے تلو دوزخ کا  
 یو تو بیسیا ہے صبح کوں جنوں دارو  
 کوئی دارو نہ ان کے صبح میں آے  
 کوئی مندر نہ ہوسکے آرا  
 میں تو دلا ہوں بھوت او گارا  
 جنونا ہوئے گا سو کیوں بوا  
 میں تو دلا ہوں بھوت او گارا  
 بلاتا ہوں رات دن میں یوں  
 جو ہوا ہے نہ تنگ سب نارا  
 لوگ گھر کے نہ دیکھ سک یو حال  
 جھوڑ گھر جا بسائے بچھو آرا  
 یوں لگیا ہے یو درد بکری کوں  
 جنوں کہ کاندی کے تیں بھکاؤ آرا

## ( غزل نمبر ۲۲ )

یک توں نہیں کیا کلم جو سب ہے یا رب  
 سب کیا تو، او ذرے ہیں توں رب ہے، یا رب  
 میں آد ہوں آدم سوں لگانا سو سب کیا  
 لاگیا جو میرا تجھ سوں نسب ہے، یا رب  
 دکھیا کوں کسی زلف کی شب کیا کہ تراوے  
 بخت سب کے مگر لعل میں ہے یا رب

دیا ہم یو حکم سب مل اگر صبح سوں بھرے نو  
 منجھ سر او جو سلطان عرب ہے یا رب  
 وہ جان اچھولیا صبح سوں ملا عشق ہے میرا  
 عاشق میں جو معشوق کی چھب ہے یا رب  
 دریا تو کہاں کا کوئی دیکھیا نہیں، یہ کیا ؟  
 مسمون کون نکری جو لب ہے یا رب

( غزل نمبر ۲۳ )

کیا کروں کس سوں جا کہوں یو ناب  
 کوئی دشمن کیا نہیں واللہ  
 آں نے رات کون کئے سب دیس  
 یعنی نا کچھ نماز نا روزہ  
 کھارو، دیو، تو نامشروع  
 میں گہمار ہوں برا اے دوست  
 میں تو سیدسار کے سم میں دنیا  
 شیع عالم مسمون ناقر  
 ان اگر کچھ نظر کوم کی کیا  
 بہوت بولیا ہوں جل آپس حد تے  
 یک بچن ہور ہزار بیراہی  
 بول نانکا ہے گرچہ نکری کا  
 ر او سیدا ہے آے سخن آجہ سات

( غزل نمبر ۲۴ )

جاند کون دیکھ نہ چھلکاراں ترے آتے ہیں یاد  
 دیکھ کر تارے پرستاراں ترے آتے ہیں یاد  
 گھر منجھ سد گھوڑ ہو دستا ہے اے دھن جس گھڑی  
 سامنے مندھر کے گلزاراں ترے آتے ہیں یاد  
 شک کر اُس لوکاں کون ہیں، پھکتا ہوں شکر کیا کہوں  
 حب جو محبت شکر سے گھٹاراں ترے آتے ہیں یاد

بولتا ہوں حسب جو میں مل بیٹھ بکری سوں بھام  
بات کے طرزاں اور تکراروں ترے آئے ہیں یاد

( غزل نمبر ۲۵ )

دلہاؤں کا اُس کون داس نہ کر داس ہوا تو دل اداس نہ کر  
لٹ کون لٹ بٹ ہو رخ نہ ریشم نکو سوت کانتے کون پھر کاس نہ کر  
دوالہوس دلالاں نمین ہر بن دیکھ اُس دیکھ کی اُلتاس نہ کر  
یعنی یک ٹھار یک یقین سوں اچھے ناچ یک دوسرا قیاس نہ کر  
گر جو دل حل دھنواں اساس میں نہیں تو کبودی عیش لاس نہ کر  
توڑ اُس کا حجاب اے بکری  
ملک میں من کے اُس مواس نہ کر

( غزل نمبر ۲۶ )

نہ ہلے لٹ کون دے تل ہے گلے نہ کہ چل دیوے مکھی جوری ہلے نہ  
سو او تل دیکھ اُتیونی ہوا ہوں طلب ہوتا ہے شکر کے ڈالے نہ  
نہ منکر ہو کہ یو تہواچ ہے تیر سمجھ رہیا ہوں میں نہ ہور بھلے نہ  
مگر حل کے الٹ اُس مکھ آگن میں کہ کالا ہوئے سچے ہر سے چلے نہ  
نہ ہو مانع مرے دیکھ بولے کون نکو رکھ بات توں جانتے نلے نہ  
سمجھ عاشق توں وحدت عشق نہ لے یو کثرت اُس کی آت گت ولولے نہ  
موسد سور اچھے یعنی ساھی دھے چمنوں حاند وحدت کے کھلے نہ  
تمیز اُس رہ میں اے بکری روا ہیں  
نظر یک رکھ ترے نہ ہور بھلے نہ

( غزل نمبر ۲۷ )

جب کمک کامل ہوا یعنی کرم منکھہ بہر کا  
سعی کی لاکر سڑھی یک بل میں میں لیتا نکو  
دیکھتا ہوں تو ہے تارا یادشاہاں کا اسے  
بہوت عاجز کے کیا تس نادشہ کے نگ بہ نہ  
گر بہرا بوجھے تو منجسوں شہ مرا کچھ نہیں جدا  
کیا ہوا بیٹھا ہے حا منکھہ سڈس کے اُرواں جڑ

ہیں توں آیا یاں تلک کدوں کے قلندر یو فنا  
 کچھ سٹی کچھ ہیں سٹی لک ایک گے ٹانکے اُدھر  
 نہیں ملنا گر نہ مرا سس تنج کوں مشتافی یہی  
 بید اس دوتھی سوں خارج ہیں توں کس سوں مت چھڑ  
 بکربا کر دال کوں گھٹ چپ ہر کدھر دورا دکو  
 گر کچیک دستی تو یو ہے اس سوں آگل سب آجڑ  
 ( غزل نمبر ۲۸ )

جب حو یک دن اس سوں لب لایا تو رسوا جگ ہوا  
 سچہ ہے نہ چارے اتر بدنام اناوے کے ہزار  
 عاشقاں کوں مار مت مل دال اپنے دیار تے  
 نہیں سناں کرتا ہے ہرگز گوسفنداں پے ہزار  
 اشتیاقی زلف کے دھر دور تے آیا ہوں میں  
 حلوں مسافر حین کا کرتا ہے منزل طے ہزار  
 عانفی کی لاف سکری مت کریں البتہ توں  
 کے ہزاراں آئے ہیں تجھ سار کے ہور کے ہزار

( غزل نمبر ۲۹ )

آئے جب شام راؤ، کلم اتر آیتیا کلم صبح و شام اُتر  
 اس بچھیں شمس دیں پر آبا او تو اظہر ہے خاص و عام اُتر  
 شام ہور شمس ایک تہار ملے ہے قیامت مگر فیام اُتر  
 سچہ کہی تو ان بن بات نہیں بات ساری ہے اس غلام اُتر  
 بول اس حاضاں کو اے سکری  
 کہ کرو لعنت اس تمام اُتر

( غزل نمبر ۳۰ )

منجھے تو عشق ستیا ہیں ستیا نے سور ہنوز سبب یو کیا جو سورج جا رہیا ہے روز ہنوز  
 علف کے بھات منجھے جو گیا تیرا پرہا او مارتا ہے سب بابوں جنوں کے یوز ہنوز  
 رقیب کے یہ کہوں گا حبیب کوں احوال او کون حو دیکھو گھستا ہے جنوں کے گوز ہنوز  
 کدی کہے تھی کہ سکری تری مرے باقی  
 ہنوز کیا ہے سو ہے یاد او ہنوز ہنوز

( غزل نمبر ۳ )

ہانوں پر مَنت کیا، پیارا پکلتا ہیں ہنوز      وار کر بانی دعا، نانی ہو ڈھلتا ہیں ہنوز  
میں تو رو دریا کیا، بن اُن جزیرے کے سن      کھوڑ کر کرنا اُتک، کشتی ہو چلتا ہیں ہنوز  
حد لہ تل تیرا منجھہ دل میں جا کیتا ککر      انگ میں دوتن کے او ککرا ہو سلنا ہیں ہنوز  
جیو جم چلتا ہے سکری کا سو دھن کیا بوجتا  
اے درینا جیو جنوں، یوں جسم چلتا نہیں ہنوز

( غزل نمبر ۳۲ )

نفس آگے ہوا ہے دل کوں تھیل      کبھی اُس گاہوں کا ہوا ہے بتیل  
نانوں اُس کا تو گاہوں ہے اُس کا      سب رعیت ملی ہیں اُس کی میل  
یک بلی کا بچا نہ اُس کے گھر      اُس کی کوٹھی میں بیل یک سو سیل  
نفس کے تیں زبوں کرے یعنی      دل کے تیں دے تنل کے جو کیل  
ہات سوں جانے نہ دے مازی      اے کھلاڑی یہاں سمجھ کر کھیل  
سکری اُس دل کوں لے ملا کہ ہے دوست  
نفس دشمن ہے، گھر سوں بہار ڈھکیل

( غزل نمبر ۳۳ )

دیکھ تیرے او رخ رنگیلے لال      بھول ہوتے ہیں بھول کھل حوش حال  
دیکھ تجھے بن میں بللاں ساری      دو دلی، دنگ، ہور مذذب حال  
لت تری کھلتی تو کھب ہے گھنور      چک تری اُت اچک، تو چھپ تیتال  
گر سندولے اچھو، و گر سنل      ہے ترے زلف کے یو دو دلال  
روم لے شام پر نظر ہے اُسے      چپ نہ بکریا ہے تل او تیرا گال  
خط سوں تیرے مدد لیا شاید      جو دھنواں آگ پر کیا ہے حال  
سرو تجھے قد سوں سرفراز ہوا      نہ کہ یک سرو ہر نہال، نہال  
جنوں ہتی کوں خیال سرزے کا      یوں ہے سرزے کوں تجھے کمر کی حیاں  
دیکھ تجھے چال کی کیتک چالی      جنوں کوا ہنس اُس کی سریا چال  
لال کیا بوجھتا ہے حال میرا      حال تجھے ہانوں سوں ہے سب یامال  
سکریا صر بہتر اُس حاکا  
دل کوں دکھ دھیر اگر دناں ہے اُنال

## ( غزل نمبر ۳۴ )

بچہ رلف کی طرف سوں کید دم کوں سلام  
 نسبت سوں بین کے تیوے نادام کوں سلام  
 ہر سرور قد بین کوں تیوے دیکھ سر ہوائے  
 حنوں خم صراحیاں جو کرے جام کوں سلام  
 نکتہ داؤبی کوں دیکھ کر اے من ہون ہری  
 ہندو کئے حنوں اپنے ہری رام کوں سلام  
 اُس مان آسمان دیا حن جو نہیں کیا  
 ہو رنج کوں سراپا ہو آرام کوں سلام  
 نکری نہ دل نہ دھر توں علیکی کے اشتیاق  
 کر خالصانہ خاص کوں ہور عام کوں سلام

## ( غزل نمبر ۳۵ )

جال کر آتے چنچل اُس جال ہور چہب کوں سلام  
 دے بقاتے لب کوں ہور اُس لب کے مطالب کوں سلام  
 بول نہ کڑوے توے ہرگز تو ہم کرنے کے ہیں  
 جہوں مکھی ہو یک تنکریوں ہو سکر لب کوں سلام  
 او میتھیاں باتاں ہور اُس راہ کے کہے کوں دعا  
 او مسلسل شہد ہور اُس شہد کے حب کوں سلام  
 کل تو کرتے تھے سو دیکھیا ہوں نہ حباب کیا سب  
 زاہدان کے مذہب اٹھ مسناں کے مشرب کوں سلام  
 چن تجھے ہور نلکھلی نکری کی دیکھیا تین کیا  
 درس کوں لیلیٰ کے ہور معجبوں کے مکتب کوں سلام

## ( غزل نمبر ۳۶ )

سخن کے نہیں کے ناراں نظر نازاں کوں آتے ہیں  
 کہ اُن کے بین اُس نیماں سوں جم تعلیم پاتے ہیں  
 نہ جابو ناز کا تعلیم کل لیتا ہے او لالہ  
 و لکن دہری کا علم عساکان سکتے ہیں

لک ہو رہا کس پکھی کر میں پنا کم کیوں کاروں  
 کہ یو جب راست ہو آئے، تو او آت بیج کھاتے ہیں  
 نہ لاتے مشک کا تل اس سون کے ہونٹ پر دلوں  
 مگر کچھ بیج شکر میں دھتورے کے ملاتے ہیں  
 نہ باراری ہو یک سکری شکایت عشق نازی کا  
 مسجد شیعہ باقر تاجہ گھر آپس کے بلاتے ہیں

(عزل نمبر ۳۷)

نہ چھوڑ شیعہ کے کہنے اور شراب کے تیں  
 قلندری کے نکو توڑ سٹ طباب کے تیں  
 ہو گرد اس کی گلی اچھ جھوٹی دکھاوے گا  
 جدا جو جیو کے جوہر سون کار آپ کے تیں  
 مہن کے مہ کوں نکو آفتاب کو بولو  
 تو کنا تو روا نہیں ہے آفتاب کے تیں  
 سجن کھڑے ہیں بڑے گا اناں کیا سکری  
 دکھ اس کے حقا بہ نظر چھوڑ اس کتاب کے تیں

(عزل نمبر ۳۸)

ہم جو جس بولنے کوں شکستے ہیں سو قلندر تمام نکتے ہیں  
 منع مت کر کہ آپ اس نے پھوٹ پڑتے ہیں پھل جو بکتے ہیں  
 کوئی پھرتے ہیں اصل لے انا کوئی در چھانوں کوں دچکتے ہیں  
 معرفت کے تکر کے صراہاں اس میں کھوٹا کھرا ترکتے ہیں  
 چھوڑ صورت کوں جن کرے گا سیر سو اسے ہم نظر میں رکھتے ہیں  
 ہے سنا سر سے بانوں لگ آدم خاک کہتے سو خاک پھکتے ہیں  
 اس سون آگل نہ چل کہ مات نہیں سالک اس تھار آ اتتے ہیں  
 مات اس سات نول اے سکری  
 ہم سحر ص کی چک سون چکتے ہیں

## ( غزل نمبر ۳۹ )

ہنسے ہنس اُپر او جو ہائی نہ چڑے ہیں  
 نہیں جانتے جھوٹی حترے ہیں سو تڑے ہیں  
 خوارِی ہے نیت عشق کے عالم میں عزیری  
 یوں بوج بڑائی بہ حو جاتے سو تڑے ہیں  
 سنار کون اُس نگ کی نزاکت نہیں معلوم  
 کچھ ہے تو منکھے ہے کہ میوے سر نہ کھڑے ہیں  
 او بات نہ چل جس میں حو باتاں اچھی آریاں  
 او کھڑک نہ لے ہات جس آڑے جو تڑے ہیں  
 سکری کے بچن سنے سوں بیلے ہوئے بیلے  
 چے لوگ لہوے آبنے سینے سوں چڑے ہیں

## ( غزل نمبر ۴۰ )

کیا بلا مگر میں ہیں تیرے نین  
 آج اُس عشق میں ہوا موحود  
 یو جو انس کے سار ہے سنسار  
 بک تو حق کا دگر حیا کا نور  
 کیوں نہ ہووے توں آج عالم گیر  
 لب ہے لفساں تو نین ذو القربین  
 حنا گوت ہور سبن یو دونوں چہور  
 سکریا اختیار کر سکھ سین

## ( غزل نمبر ۴۱ )

میں جو تب تھا سو اے عزیز آب نین  
 او معلّم ہی نین او مکتب ہیں  
 سب کون رب ہے ہور اُس کی جوت سوں کلم  
 بن موحّد کون جنوں کہ شب رب ہیں  
 ہے تو یوں ہے جو ہے تو ہم ہور تم  
 نین تو یوں نین حو اوج کیا سب نین



نہ ہو ہوں ہیں جو کچھ ہے نا ناب  
 ہ ہو ہوں ہے جو وحہ ہے سب میں  
 یو حقیقت کھلا نہ کس نہ تمام  
 معرفت کس اُتر مرتب نہیں  
 جن جھٹک جسم حیو ہو بیتہا  
 سچہ ہے اُس بے آدب کوں مذہب ہیں  
 منصب اُس کوں سرے اُڑے بکری  
 جس کے آگے کسی کوں منصب نہیں

( غزل نمبر ۴۲ )

اول کے لوگ جھٹا بولتے تھے کان میں سو بھید آج ہے بار بار ہور دکاناں میں  
 اولال رنگ اُس کا رکھیا ہے ہر ہر بات توں یوں نہ جان جو اُڑھے اسیچہ باناں میں  
 ہزار رنگ ولین اُو یک ہے درویشی جو فرق ہے تو یہی ہر یکس کے باتاں میں  
 رعیت رہے راحت سوں کیوں سو راست کہو نہ دیار نادشہاں میں نہ خلق خانہاں میں  
 آتھا جو کل کے ندیاں میں ابھال اے بکری  
 سو یک رتی نہیں سچہ آج کے جواناں میں

( غزل نمبر ۴۳ )

جاؤں میں اُس نکار در قراں اُس سلوے سنگار در قراں  
 جن دھتورا دے دل حراے میرا اُس دغا باز نار در قراں  
 جگ منجھے بولتا کہ تو گیلی کی ہوا اُس گنوار در قراں  
 منجھے سے عاشق کوں بوالہوس کہتے عشق کے کاردار پر قراں  
 دلنواں کی تو دوستی معلوم عاشقان کے قرار در قراں  
 یک ملا دور دوسری بن کا  
 بکری اپنے بہار در قراں

( غزل نمبر ۴۴ )

یو جکچہ سپر میں ہے یا ساکن میں سرانا ہوں سب میرے یابین  
 میں نہ دیکھیا تو کیا ہوا حق کوں دل مرا دیکھتا ہے نس ہور دن  
 دل سو کیا منں نہ منع سوں دل خارج لکھ اُس کوں وجود نے س

میں معاً ہوں یک برے دوست کھول سک سی نہ منہ سے اُن ہوریں  
 میں برا اُس جگہ سوں ہور اُل توں نہ سمجھے جو میں ہور اُن یک سن  
 میں ہوں شاہد سکل شہادت پر کیا بچھانے منجھے یو اُنس' یو جن  
 بکری اُل جو تھا سو آج ہی ہے  
 نہ او ظاہر ہوا نہ تھا ناطن

### ( غزل نمبر ۳۵ )

میں بچھایا اُٹھا جو یو بدین ہوئے گا عشق کوں مرے دشمن  
 اب مرے من میں ہے جو اُس من کوں دیکھانا یکاد من موہن  
 زہد زیبا ہے بن یو عشق کچھ آور دھد بیل ہے عشق جنوں کنچن  
 عشق بن عشق کوں علاج نہیں عشق کے دکھ کوں عشق ہے درمن  
 عشق کا قول دے' بسا اے دوست دل کی دھلی کوں جیو جدا کن  
 جب نہ رہ کچھ تو بول اے بکری  
 حسن بھریا کلام جنوں کہ حسن

### ( غزل نمبر ۳۶ )

منجھے تیرے سب حویلو دشمن ہدف کے حیر در جنوں تیر' دشمن  
 ولے توں دشمنی میرے بہ مت راکھ دستاراں بہ نہیں ہے تیر' دشمن  
 دھری تیرے قدم سوں دوستی اُن اچھی گر تن بہ حس کی سیر' دشمن  
 کہیں مت منہ نہ کر غصہ سیتی منادا ہو سنے تقریر' دشمن  
 منجھے اُنکو تو اُنکیر دیتے ہے منح کوں جنوں کو' اُنکیر' دشمن  
 نہ کر بکری شکایت دوستاں کی  
 دکھے گا تج یہ یو تقصیر' دشمن

### ( غزل نمبر ۳۷ )

زلف کوں دیکھ دل دیا دھن کوں ناگ خاطر گنوالیا من کوں  
 دوست گر جانتے ہیں مغز کے تیں دوست کر مانتے ہیں درجن کوں  
 نور کوں بوجھے ہیں جنوں ظلمت نعیم کر دیکھتے ہیں چندان کوں  
 عمر ما کیے کینک ناحیر جنوں کہ صصک سہاں درس کوں

معنی میں دم کی کنا حائے حور و بچے ہیں گھر گلشن کوں  
 بل ہے عارف کے حق جو دیکھیا ہے یک کلی میں تمام اُس دن کوں  
 ایک تن بیچے یو سکل سینسار ایک من میں ہزار سرین کوں  
 او عزیزاں جدے ہیں اے سکری  
 جو او حائے ہیں حُوت اُس دن کوں

(غزل نمبر ۴۸)

اُس سچے ساحل کوں سمع ہونا سچیں سچہ ہے تو آو  
 سچہ دیو، سچہ کھاؤ، سچہ بولو، سچہ اُورؤ، سچہ بچھاو  
 جمع کرتا جیو کوں سچہ یوں کہ حدوں مائی کوں حل  
 دل کوں کرنا ہے تریشاں، جھوٹ یوں جنوں جل کو ناو  
 دھرت نے اُکاس لک اُتتی ہے یک لعنت کی ہاک  
 جھوٹ چب کہنا ہے منجسا کوئی کوڑھکی کھاو  
 بیو بر قائم ہے یو سینسار اُس سچہ کے طفیل  
 نہیں تو جانا جھوٹ کا طوفان لگ، تب جنوں کہ ناو  
 ناب میں کُڑا ب کے لا امتی وارد ہوا  
 یا نبی اللہ مددکے اُس جھوٹ کے جھٹ سوں، چھڑاو  
 جھوٹ ہے جابرِ حہم سانچہ ہے گریا سرگ  
 یو اگر ہونا تو لے لے یا نکو کر، منج نہ تاو  
 کاٹنا کس کا گلا بن چوک، یا بیبا شراب  
 یا زنا کرنا، یو سب رائیاں ہے، تو اُن سب یہ راو  
 گیان گھر سوں جھوٹ کے جالے کوں اے سکری نکال  
 مومے سو مکاری تنوں گتھا راکھیا ہے کیوں، اُبس کے پاو

(غزل نمبر ۴۹)

چنچل کے سارے جھنڈ منجہ چھاتی لکے، تروار ہو  
 یو گھاو نا ہوسیں بھلے، ناسور ہوں گے یار ہو  
 نا دن کوں دھچکا تن بچے، نا نس کوں نینوں نیند رہے  
 کچھ کو نہ، اُس درد کا درداں کے مستحبار ہو

کو لک چھانا حلن کی اب پھول دیوں کہتا ہوں کھول  
 دامن سوں یک بھلداں کے رہنا اٹک اے خار ہو  
 توں آن گندے بھولیں سن بانواں تل اچھنا کب تلک  
 سو ہار کر یک نار یک گل رنج کے گل کا ہار ہو  
 مسند حقیقی عشق کا، کامل محقق کوں سرے  
 توں جب متجازی عشق کے دربار کا پروار ہو  
 مطلق کوں مطلق باونی، یکساں ہے ہم ہور تم تمام  
 سروصوکی منصور کوں سہتی ہے اے سردار ہو  
 دلہن کوں اپنے دیکھنے باقر سے دولا کے سن  
 بردا اٹھا مت بکریا، اِس مت نہ توں ستار ہو

(غزل نمبر ۵۰)

دھن کیا ہوا جو مک بہ لیے ناز کا دلو سینسار آت سرنگ سرانداز کا دلو  
 میں خوب جانتا ہوں مہین کے فریب کوں سبزیہا ہے ہات میں مرے اِس راز کا دلو  
 یک تان سین کیا جو دلاطوں سے اُستاد کھینچنا نہ کوئی اب تلک اِس ساز کا دلو  
 انجام کے تو دور ہے کیوں ناے گا اُسے نارے اِس کے ہت میں لے آغاز کا دلو  
 اب لگ تو کس کے ہات حریا نہیں ہے بکریا  
 اِس بے نیاز نار کے پرواز کا دلو

(غزل نمبر ۵۱)

آہ او لب شکر کہاں ہے کو سرو قد، سیمبر کہاں ہے کو  
 اے فسونگر، اتال موتا ہوں جیونے کا منتر کہاں ہے کو  
 تھوڑے تھوڑے ہات بانوں کے ہے کوچہ و شہر لال آچھتے سو گھر کہاں ہے کو  
 نرہ کی نر میں نیر بن چلنے طاقت آستہ کہاں ہے کو  
 روز سن آنتاب راب آہے رات ہے او قس کہاں ہے کو  
 روز محشر نمیں ہے رات منجے او مبارک سحر کہاں ہے کو  
 مارنے آدمی کوں نار نہیں نارے اول قبر کہاں ہے کو  
 ہاں نہ مارو منجے سجن کہ کہن مول لینے کوں زر کہاں ہے کو

عیب رکھ مارتے ہیں بکری کوں

عیب نہیں سو ہنر کہاں ہے کو

## ( غزل نمبر ۵۲ )

آبِ تلک تو ہیں کئے یو باہوں ہور یو ہاب کچھ  
 او نہ سیدھی رہ جلتے یو ہیں کئے حیوات کچھ  
 نفسِ حنوں عرواؔ ہے عزت دے نکو رکھ سر نہ لات  
 لات کے لایق نہیں ہے بن مکھی ہور لات کچھ  
 اُمر لے سر پر خدا کا نہی کون دے باہوں تل  
 ہو کیسے روشن ہے سچہ یو روز کچھ او رات کچھ  
 کچھ ہی لے حانا تو ہے بن ہم نگوڑے کیا لجا نہیں  
 آوتے لیاتے تو لے جائے اہس سنکات کچھ  
 صبر کون دے گھر میں حا سو رات کون باہر نکال  
 کر دکھانا ہے سو سچہ یو صبر کچھ سو رات کچھ  
 مستحہ دورنگی سوں رکھے گا دوست کیوں کر دوستی  
 دیہ کچھ دل کچھ نہیں کچھ برت کچھ ہور باب کچھ  
 بھریا یک بیچ ہے سو نور اکھنڈ اللہ کا  
 گرجہ صورت میں ہے بھل کچھ بھول کچھ ہور نات کچھ

## ( غزل نمبر ۵۳ )

آج کی دلتوی بی کاری تھی حیرت دے دلاں کے بھاری تھی  
 کل کے دن کی او سب کلا کرتے سل ہو سیئے میں رات ساری تھی  
 چھب تھی گویا رکت بھری تروار شاید اول ہی کس کون ماری تھی  
 کیوں لٹائی لکن موے دل کون مگر نہ اس دل میں دوستداری تھی  
 بھری اب دکھ یو دب رہنا مشکل  
 کیوں کہ اول کی نات نیاری تھی

## ( غزل نمبر ۵۴ )

لت جس کی جو سنل کو دئے تاب سو یو ہے  
 لب جس کے جو لالں کی لئے آب سو یو ہے  
 نا گاتے کچھ غم نہ رکت دیکھتے آنسو  
 چک جس کے جو مستحہ حق میں ہے قصاب سو یو ہے

مکھڑے کے مکھڑے نہ عروں گر نہ بچھاو  
 آگیا ہے آگن پر او جو سماپ سو یو ہے  
 مد نان کی بیانی سوں تچے ترکہ لیا ہوں  
 تکتہ سور سسکنے کوں سطرلاب سو یو ہے  
 مذہب کوں گنوا مال کوں کھو من کوں گلانا  
 اس عشق کے کوچے میں کچیک لاب سو یو ہے  
 شہرت ہے تیری رلف کوں نکری کی زباں سوں  
 ماری ہے حق اس تار بہ مضراب سو یو ہے

(غزل نمبر ۵۵)

دیکھ دل کیے دراتا ہوں سن اے مخلص جانی  
 آرام کہانی ہے نہ یو رام کہانی  
 او نار نویلی کہ جو تصویر آس کی  
 لکھنے میں مانی سے چٹاری کوں نہ مانی  
 یو عشق جبا یا ہے حوائی میں ندن  
 ندن میں منجہ آوے تو عجب کیا او جواہی  
 گر نہیں ہے موحّد متوکل تو می کچھ ہیں  
 توحید کے مکھڑے نہ توکل سوں ہے بانی  
 نکری یو عزل نول اس آگل توں کہ جس کے  
 ہے کان میں آلاں کما کان کی کانی

(غزل نمبر ۵۶)

تجہ دیکھ کیوں نہ منہج سے نوا دھار گر ترے  
 اسی بہ تول دیکھ جتن ہار گر ترے  
 یعنی تیرے خسار بھرے نہیں دیکھ کر  
 مستان تو کیوں نہ گر بڑیں ہشمار گر ترے  
 میں اس نہ سر نمار کہا جس کی زلف کا  
 یک تار دیکھ خلق کی دستار گر ترے  
 کچھ عیب نہیں چنچل میں رے ایک ہے سو کہا  
 آعیار ہے سو سر حرے ہور یار گر ترے

رونا ہوں میں رنا جو میرے گھر کے بس داس  
 بانواں پھسل تو رگ کے اسوار گر پڑے  
 آئے بیلدار عشق کے، میں اتواں ہوں بھوت  
 اتنا نہ دوح لاد جو دیوار گر پڑے  
 نکروی کون بوالہوس کہیں 'عساق' دیکھ کر  
 ان کیا ہوا جو مست ہو، ہر ٹھار گر پڑے

### ( غزل نمبر ۵۷ )

سو تکتہ مکہ مثال نہیں سچہ ہے      لال تکتہ لب سے لال نہیں سچہ ہے  
 سرو ہور قد کون دھن کے کیا نسبت      راستی کون زوال ہیں سچہ ہے  
 دھن تیرے مد منے نہیں کے نم      پرتگالی کلال نہیں سچہ ہے  
 بن نہیں زلف باج یوں بے کار      جنوں مچھارے کون جال نہیں سچہ ہے  
 مال ہوا تو ملک اللہ کا      یاں مکتہ ہے مال نہیں سچہ ہے  
 اب خوش آمد توں بس کراے نکری  
 تکتہ ہو اُس کا خیال نہیں سچہ ہے

### ( غزل نمبر ۵۸ )

نہیں طالب تکتہ بن جو تیرا ہے اسے      جن ہوا تیرا پھتیرا ہے اسے  
 سرسوں دھوے جن جو تکتہ ہارے میں ہات      ہات کنکن، سر کون سیوا ہے اسے  
 توں مکتہ اچھتے تار دو تن کا کیتا      دھوب کا کیا تار جو تیرا ہے اسے  
 رحمت اس تل پر جو میرے دل طرف      جنوں مکھی گھاٹل نہ پھیرا ہے اسے  
 تیرا اگر مکتہ لہو میں تیرے تو گت      حبوں کہ بابی ہور پھیرا ہے اسے  
 کر سرن نکری توں جس کے سر پر اُس  
 عشق کا گھسرا گھنیرا ہے اسے

### ( غزل نمبر ۵۹ )

طوطیاں تقریر سن تیری تھکے      رنج نا سہ رشک کا نہر تھکے  
 بھول تکتہ مکہ دیکھ اسیے بھول گے      دیکھ جوبن بھل ہوئے کچھ تھکے  
 ناس تیرے پر کی دھن کیا یک دکھن      بل مدینے ہور مکے لگ مکے  
 رقب 'دھناری میں رح حبوں سکتی      نک سو کیا نک بل میں لک لکے

حب گدو ہوتا ہے مستحہ میری گلی مارنے ہیں عم علیطے دکھتے دکھتے  
 دیکھ میری اے سدھن دیوانگی دیو دہشت کھائے ہوو شیطان شکرے  
 بول ہو نکری کے مت مانو برا  
 ہیں ہے نادر گر جو کچھ باول بکے

(غزل نمبر ۶۰)

میں جو رویا تو توں سمج کہ دھنواں ہے سب آنکھ کوں رلاتا ہے  
 منجھہ مغمی کوں زلف کے تیرے رخ تیرا گاہ کوں ڈراتا ہے  
 آگ کا در ایسے ہے اول تے گھر جکوی گھاس کا سدانا ہے  
 ساو گر بولتا ہے تجھ سپسار ساو ہو کیوں نظر جراتا ہے  
 دیکھنا عاشقاں کی حواری پر اے سخن نہیں تجھے سہاتا ہے  
 نس کوں کیا بوجتا ہے نکری کے  
 دن جو جس کا گت میں جاتا ہے



## THE TRANSLATION OF THE SIXTY GHAZALS

## GHAZAL NO. 1 (الف)

O thou, from whom were manifest this soul and this body :—The body was obsessed by the soul; and this soul became thy mirror (in which one could see thy form) It was thou alone who having thrown the soul in the dust brought this mind down below. In order that the eternal form might be nourished the (human) mind became a mine.

(Note. There is a pun upon the word “من” which has a double meaning (1) mind (2) precious stone. The line contains the figure of speech called “مرآة النظير” To lose one’s body and to put oneself in accord with this (higher) self is not entirely without gain. He who has united his soul with the dust (i.e. humbled his lower self) has become a jewel.

When the mind was not in close contact (co-operation) with the soul, for life all was (dark as a) cloud: to the eye of the soul the mind became a friend and collyrium of the mind.

That is, according to its capacity it witnessed its beloved. This (the soul) became a bridegroom to it and that (God) became its bride.

(Note. This refers to the marriage of the soul with the “Oversoul”—an idea which is commonly accepted by Eastern mystics).

Thy beloved (God) is ever existent with hundreds of forms. He becomes manifest sometimes as gold, some-

times as wealth, sometimes as sweepings, and sometimes as rose-gardens.

- (7) Whatever is left now is neither dust (body) nor mind nor breath. The precious stone (soul) was (given to us) as a security, and that too was created in its own time
- (8) Although the inmates of every house are crying for a vision, I have had the beholding of my Beloved and an interview with my spiritual guide.
- (9) O, Bahṛī, for thee nowadays in order to drink the wine of Divine wisdom this mind has become a cup-bearer and this body a vessel.

## No. 2

- (1) That face which is shining (with the light of) Sun is thine. The halo from the full moon, thy head, is thine.
- (2) That mole which causes great envy to the musk of *Khata*; that lip which is more sweet than honey, is thine.
- (3) I would not call this face a face, nor this incipient beard a beard. That moon which has a perpetual halo, is thine.
- (4) One look and thousands of gold thread are thine. One eye having myriads of movements is thine.
- (5) That world which may be said to be luminous with precious stones, that is thy face; that lock of hair whose name is the cobra, that is thine.
- (6) That stature near which this sugarcane is valueless, that prop like purified sugarcane, that is thine.
- (7) O, Bahṛī, thy garment is surely a borrowed robe of mourning. That body, which has the *Dushāla*<sup>1</sup> of pain and suffering on it, that is thine.

<sup>1</sup> A woollen sheet with plain embroidery generally kept over the shoulder, and also worn in winter

## No 3

- (1) Now this alone is in my mind that I should not leave the *Dakhan* and go, since this *Dakhan* is to thee a gem from the mind, do not leave it and go.
- (2) These loved ones full of virtues, these oglers and this company, these flowers, these nightingales, these paiterres—do not leave them and go.
- (3) These friends who are light to the eyes of *Dakhan*, they say every moment: do not leave us and go.
- (4) If any one calls the nightingale and grants (her) paradise as a gift, it is in the mind of the nightingale that (it) should not leave the forest and go.
- (5) They say truly, do not wander about like a ruby in every country. As the sun (leaves) the sky, do not leave your homeland and go.
- (6) Whither fate is drawing me, that I know not. But the soul shed tears (and says) that do not leave this body and go.
- (7) *Dakhan* is to Bahri as Daman is to Nal. Therefore, it is the duty of Nal that he should not leave Daman and go.

## No. 4

- (1) If a rich man falls, tell me to whom one is to speak. If he does not keep up his friendship tell me to whom one is to speak.
- (2) He (my beloved) drinks wine in the company of (my) rivals night and day. If the religious censor catches hold of (him), tell me to whom I should speak.
- (3) If he shows anger (for) one or two hours it is not to be wondered at; if his whole life so passes tell me to whom one is to speak.
- (4) A hundred thousand thanks are offered if water runs from

the eyes, if a shower of blood were to come (from my eyes), tell me to whom I should speak.

- (5) During the scarcity of love, O, Bahrī, tell me to whom one is to speak about our sufferings, oh thou devoid of justice.

#### No. 5

- (1) If Muhammad will help us; all our pain and suffering will be banished.
- (2) If in a desert you live with wild animals, all those wild beasts will be ours.
- (3) If the friends of the whole world were to become enemies; He, the eternal God, will be ours.
- (4) Let His beneficence appear; if friends become less every moment, if a lion is upon my breast.
- (5) O, Maḥmūd unravel the riddle of the Muwahhid (the believer in the unity of God), if Aḥmad the Prophet is our Aḥad (God).

#### No. 6

- (1) When the pang (of thy love), O ravisher of my heart, proved effectual (as a wound) upon my soul,  
Then death looked light (to me) and life became burdensome.
- (2) To take and drink wine is my object in this storehouse; why should I say whether he will give or not? My sweetheart has become the purveyor.
- (3) Verily, O Zulaikhā, be thankful, thy camphor-like locks, (on account of) its association with this love, has become black like the musk of Tartary.
- (4) Bahrī, who in this love didst not allow any reference to thyself;  
Thou having copied the method of the poets, now hast begun to wrangle with them

- (1) In comparison with thy face, O friend, a parterre is nothing. The deer of Tartary could not equal thy eyes, O friend.
- (2) The lover would not take the *Dakhan* in exchange for the loved one's musk-like curly locks: not only this *Dakhan*, but (also) the country of Scythia and Tartary, O friend.
- (3) I am absolutely not in need of cattle and property. If the loved one is at my house, O friend, it is riches indeed, O friend.
- (4) O Bahri, do not thou, being entitled to a place in paradise, live without the nectar, if that rose-bodied one dwells in thy garden, friend.

No. 8

- (1) Why should I constantly think of the young girl; (what does it matter) whether she is old or young, I am a lover of love: whether old or young.
- (2) The world asks of me: how many days have passed since you became a lover. If the world should ask, then who remembers the day and the year.
- (3) When they have taken the soul, if one says "give it back," the sugar-lipped ones say (in reply) "Having destroyed it why should I give it? This is the property of a grain-merchant."
- (4) People kept silent having seen me in thy lane in the night. Most probably the Kotwal (the police officer) is hiding himself somewhere like me.
- (5) In grief for thee, O fairy, Bahri weeps so much constantly that if he dies, no need will arise for a washer (of his dead body).

## No 9

- (1) In this unreal school had not Love been my teacher, then the lesson of diversity would not have vanished from my heart.
- (2) Having left the restless world I would have gone to thy teacher in the school and studied tablets of the alphabet, if there were no Šād<sup>1</sup> in them.
- (3) I should have then been obliged to the grave-diggers of death if the building of my age had not been without foundation.
- (4) If any one had asked of me to describe the hardness of the mind of (my) beloved, I would have been hard put to it if there had been no steel (to compare it with).
- (5) Whatever was in this place, O Bahṛī, all went inside (disappeared). If thou hadst bewailed (thy lot), no one would have done justice to thee.

## No. 10

- (1) Like my mole is desire for thee seated on my lip. My heart is seated having become the pupil in thine eye.
- (2) As I am enamoured of thy fair complexion, it is not to be wondered at if my jackfruit is to be sold for silver.
- (3) In reality they are taking away this water and mud out of me, alas! This very water and mud have become for me my veil.
- (4) My heart knows who dwells in thy heart; it is just because my heart is close to thy heart.
- (5) My own words have brought calamity on my head. Know ye that my own slab of stone has fallen on my chest.

<sup>1</sup> Note Šād is the first letter of Šahīh, correct

- (6) O Bahrī this (power of) uttering well chosen words has gone  
 This old age has enfeebled my temperament.  
 (Note the use of Northern Urdu *ne* ۚ in this line).

## No. 11

- (1) That beautiful one's (sweetheart's) ringlets have made my heart a basket of serpents.  
 (2) Having taken both the thread of (her) waist and a thread of her tresses I am weaving the two together in my heart.  
 (3) Do not frighten me by showing me the serpent of thy curls, because like vermicelli it is my food.  
 (4) My heart is running like a pen (that draws) an outline near thy stature which is a straight star (i.e. overhead).  
 (5) The snake of thy lock is sticking to the dark regions; wherein are the Alexander of love and several myriads like Darius.

## No. 12

- (1) One point of understanding is enough for a discerning mind. O story-teller, do not tell a story of imagination.  
 (2) In this forest the gardener has cause for getting angry at the nightingale. He plucks the flower, but it (the nightingale) is a lover of fragrance.  
 (3) Where is forest, where is flower, where is fragrance (and) where is air? This beast is ever anxious for fragrance.  
 (4) O saltless bread, be afraid when thou seest an oven. How long time would cotton last over the fire?  
 (5) Oh Bahrī, do not speak of thy condition, place thy trust in God. A servant has not the strength to say anything before a king.

## No. 13

- (1) People say ravishers of heart are evil, but this is to be asked from those who have given their hearts. Opium is bitter but this (i.e. its taste) is to be inquired about from the opium-eaters.
  - (2) What is the soul and what are men? What do those who are seeking the world know? (If you want) to ask these things ask those who are the discerners of the soul.
  - (3) Is it true that these earthly beings will unravel the mystery of light? One should go and ask astronomers about the sun.
  - (4) Who says that the secret of insensibility is out of (the ken of) insensible people. (The mystery) of this intoxicating beverage is to be asked from those who are addicted to it.
  - (5) Without the Master's (i.e. God's) giving happiness it is not possible to this master (i.e. himself). An account of this paradise is to be asked from the dwellers in paradise.
  - (6) Oh Bahri, in the midst of this annihilation lies the secret of the eternity of the soul. They died living, so go and inquire from those who are both dead and living.
- (Note. This refers to those who are dead to their lower self).

## No. 14

- (1) It is long since I have seen [this beloved. On account of separation one moment appears to me like a myriad years (lit. hundred thousand).
- (2) Out of much love that sweetheart was calling me to meet her. But what has the rival done that that union has been deferred.
- (3) One who would not live away from me for one moment, who has caged that restless parrot?



- (4) What serpent is sitting on the treasure entrusted, who has become the mirror of this city of beauty?
- (5) Who has become the gardener of that garden of elegance; who has become the close associate of this flower and branches.
- (6) On the contrary why art thou engrossed in worldly affairs. Who is bewildered? Who has obtained insight into suffering?
- (7) Oh Bahrī give up at present the idea of that sweetheart, to see whom is the desire of those filled with vain wishes.

### No. 15

- (1) As a nightingale is pleased to see a parterre, (and) gives out a new description of every flower.
- (2) (In the same manner) with a covetous disposition (lit. taking desire upon his heart) for a desolate garden; sitting in a field the crow continues croaking.
- (3) It is content with one fragrance of a flower, and it does not know that a rat has swelled its body (to pounce upon it)
- (4) The one will never learn the walk of another. The swan at this speech smiled and spoke to the crow.
- (5) Ah, beware and run away from imitation. Imitation is not permissible in Islam.
- (6) Alas! One feels a hundred regrets for that hungry (man), for while the bread was still uncooked the baking pan broke into pieces.
- (7) In every condition Oh Bahrī, live in amity; be soft like wax, and hard like iron.

### No. 16

- (1) That exalted king (spiritual teacher) left me to (myself) just as the rain leaves the garden of flowers

- (2) Like a parterre why should I not be dried up (just like a garden) when the gardener<sup>1</sup> leaves it completely?
- (3) Gogi exists so long as thy foot is there; otherwise it is a (mere) heap of earth belonging to the headman.
- (4) In the village one finds neither grain nor water; in the forest one finds no scattered leaves (alā pālā).
- (5) They set the man to blow wind and entrusted the horse to a forest.
- (6) Having torn to pieces all the clothes I had, grief and suffering became my woollen sheet.
- (7) Oh Bahri, do not leave this king's feet, as long as there is the light of the sun in this world.

#### No. 17

- (1) Thou (oh God) hast kept people as Thou wishest, why should one grieve over it. One is made a king and another is defeated, why should one lament?
- (2) Whether it is a good mango or (worthless as) the fruit of an (āk) tree; both of them are nourished by the same water. If some people talk more or less, what does it matter more or less?
- (3) Those who say the Absolute is all-knowing, they scatter their knowledge. It appears to be play. Do not ask me what this world is
- (4) If the world was to witness the beauty of a single cup of unity. I got the news of the world in a cup. What is it that people call Jam? (meaning King Jamshed who had a cup in which he used to see all the happenings of the world).
- (5) Speech is vital. One should stick to what one says. That is steadfastness. Otherwise you may exclaim, "What

<sup>1</sup>Here gardener means spiritual teacher without whose attention an aspirant cannot make any progress on the path of spiritual development

is steadfastness and what is vitality ?”

- (6) The pain of separation is pain indeed, but all is happiness O Wise (man).

When this which is like a boil has become well, what need is there of any ointment.

- (7) Oh Bahri, keep your heart cheerful. This indeed is worship. Why do you exasperate him in every matter ?

#### No. 18

- (1) O beloved, do not cast me out of thy heart. Thou thyself hast brought along this bramble, do not root it out.

- (2) We and you have got to fight alone. Do not spread your ringlets over (your) face.

- (3) On account of words of two straw (weight i e. only for trivial matter) O comforter of (my) heart, do not tear the curtain of love.

- (4) My heart is like a vessel. Do not inflict injury on a stone.

- (5) It is thy pleasure, either break or maintain union with me. Do not become angry with Bahri.

#### No. 19

- (1) The waft of wind slipped off the hem of the scarf of that flower-laden branch (the beloved) from her face. I had the strength to see (her) face, and by virtue of that vigour became a sacrifice.

- (2) I had never been defeated, but in the game of love I was defeated. Now I shall play diverse games, (and) the doubt in my heart is removed.

- (3) Why will it (love) leave my soul ? This testing (of love) will last all my life. This love is nothing if it comes today and goes away tomorrow.

- (4) In the row of libertines it is not permissible to shed tears

of hypocrisy in this manner. The water which has bubbled up and come out, has flowed from the eyes and has washed away the soot from (them).

- (5) When thou collected us whose hearts are burnt, all people hearing this were glad, but the rival felt piqued at this news.
- (6) In the bosom of separation, O Bahṛī, he will have some honour who scorched in his own furnace and was burnt like (parched) chick-pea.

#### No. 20

- (1) The new spring, new nightingales, and new branches laden with flowers, all these new affairs, why art thou leaving and going away from them?
- (2) No one will say anything in your presence or behind your back, if once for all thou turnest thy face from every side and departest.
- (3) I am not a bat to be ashamed (in the presence of sun); I am beautiful like a lotus. It is curious why art thou flying away from the sun-like face?
- (4) Neither the pathway is clear nor the day auspicious, why, O darling, art thou risking thy life in play and going away.
- (5) (Surely) thou art wishing evil to Bahṛī since thou throwing him off in such a manner, having put the dagger on your waist, art going away.

#### No. 21

- (1) Not merely one but two have pursued me: one is fever (and) another ague.
- (2) One possesses the intense heat of hell; another (has) the grove of intense cold.
- (3) This has pounded me like medicine. That has boiled me like a decoction.

No medicine can effect them No magical formula can thwart them

Tell me, how am I to live I am very thin, and that is thick.

I bitterly weep in such a manner day and night that every one in the (adjoining) enclosure is very much distressed.

The people of my house not (being able to) bear the sight of my condition have left the house and have gone to dwell in the backyard.

Bahrī is suffering with pain in such a way as if a beam is being burnt in a dwelling place.

### No. 22 ( ب )

No one has done a single thing, all that is, O Lord, is done by thee. They (the people) are mere atoms. Thou art lord, O God.

I am eternal. What is the reason of associating me with Adam, since I trace my descent from thee, O Lord?

Night is not a thing which can frighten one tortured by a ringlet, since in the word "Nakhshab"<sup>1</sup> night occurs (i.e. the word "shab" night, is part of the word Nakhshab).

I do not grieve, O Lord, if all the Persians in a body turn against me, when the King of Arabia is protecting me (lit. is at my head).

I have got my love (when) my life was taken over by him, since the grace of the beloved is in the lover, O Lord.

Where has the river gone, have the people not seen this? for Mahmūd has the title of Bahrī, O Lord.

te. This couplet contains figure of speech called Ishtiqaq).

<sup>1</sup> Nakhshab, name of a city in Turkistan famous for the appearance of a comet which the impostor Muqanna caused to ascend from a pit in the neighbourhood (called cāh-i-Nakhshab) during the space of two months.

## No 23 ( ٢ )

- (1) What shall I do ? To whom shall I go and say this thing ? I have gone out of my own hands (lost control over myself), alas !
  - (2) God be witness, no enemy has done it to me, what destruction there is I have caused to my own self.
  - (3) You have gone in the night to every country. I have gone to my country in the night.
  - (4) That is that I have done nothing, no prayer, no fasting, no meditation, no repentance, no use of rosaries.
  - (5) I have been given to the eating and drinking of unlawful things; tell me (if) the judges are displeased with me.
  - (6) O friend, I am very sinful, yet salvation lies in the gift of the friendship of the Chosen Prophet.
  - (7) I have sunk in the sea of (this) world. If thou dost not extend thy hand of (help), who else will do it ?
  - (8) The Shaikh (reputed saint) of the world Muhammad Baqir, who holds high rank in the threshold of the Friend (God).
  - (9) If he casts a kind glance on me, then I shall become a king, otherwise (my) defeat is certain, (or without doubt I am checkmated).
- (Note. Allusion to the game of chess).
- (10) I have spoken much having gone beyond my limit To this I have given in vain the name of aphorisms.
  - (11) Of one utterance there are a thousand enemies. One letter has myriads of vowel points.
  - (12) Although Bahri's speech is crooked, still he is straight with thee, O Beloved.

## No. 24 ( ٣ )

- (1) (When I) see the moon I remember thy brilliance.  
(When I) see the stars I recall thy worshippers.

(My) house appears to me fresh sandal wood O Beloved, the moment I remember thy gardens in front of the mansion.

People doubt my not eating sugar. What shall I say to them? It is when thy sweet words I remember.

When I tell all of them to sit down and meet Baḥrī, thy modes of speech and thy wrangling come to my memory.

### No. 25 (,)

Do not make thyself the servant of heart-ravishers (sweet-hearts). If thou hast to become a servant do not sadden thy heart.

Do not be delighted with dishevelled ringlet on the face. Do not turn the spun thread into cotton.

Like the covetous nightingales in every forest see thou give not expression to thy grief.

That is, be of one belief in one place, apart from him do not imagine anything else.

If there is no smoke of a burnt heart in thy sighs, do not make thy clothes blue in vain.

Oh Baḥrī, tear off thy veil. Do not seek refuge in the country of the mind.

### No. 26

Do not let your ringlet wave, there is a mole on the neck; the fly goes away as soon as a fan is moved.

I have become an opium-eater<sup>1</sup> seeing that mole, I am in quest of a lump of sugar.

Do not deny that this is indeed thy arrow, though I have naturally taken it to be a shaft and a point.

An opium-pull is black like a mole His love for the mole is com-  
o love for opium.

- (4) But without water in the fire of thy face<sup>1</sup> it is burnt. Truly, everything becomes black when it is burnt.
  - (5) Do not forbid me to speak of my pain. Do not keep your hand on a burning barrel.
  - (6) Understand, O lover, the oneness of love, this state of excess (of love) is due to my extreme emotion.
- (Note. The greatness of my love must not be attributed to my having several loved ones. I have only one).
- (7) The believers in the unity (of God or of love) are valued men that is soldiers. They appear like the moon when the unity becomes manifest.<sup>2</sup>
  - (8) Oh Bahri, discrimination is not allowed on this path; keep a single eye on evil and good.

#### No. 27 ( १ )

- (1) When my help was perfect, that is the kindness of my guide, bringing the ladder of effort, I would have seized (the goal) in a moment.
- (2) When I look, then the King is punishing him. What does it matter to a very humble man if he should fall at the feet of that king.
- (3) If you come again and ask me, my king (teacher) is not separate from me; (lit.) what has happened, he has ascended and gone and sat on my head. (Fig.) For he rules my thought at all times.
- (4) Then why hast thou come here in the robe of a wandering mendicant; part of which is stitched and part not stitched, whereas the stitches of other parts have come out.
- (5) *My King (teacher) had not met me? This is thy desire:* The Veda is not excluded from this book, do not wrangle with anybody.

<sup>1</sup> The beloved's face is compared to fire.

<sup>2</sup> If Khale means "halo" the last phrase may be translated thus. "When the unity (assumes the shape of) a halo "



- (6) O Bahri, make thy strong heart silent and do not let it run in every direction. If there is any town it is this; compared with it everything is desolate.

No. 28 ( ; )

- (1) When one day he silently brought (his) lips in contact with (her) lips he was disgraced (throughout) the world. It is true that wine makes the poor man a thousand (times more) dishonoured.
- (2) Do not kill (thy) lovers but nourish them with thy love. A shepherd never attacks the goats a thousand times.
- (3) Possessed by the desire for (thy) ringlets I have come running (to thee), like a traveller to China who passes through a thousand stages.
- (4) Albeit, O Bahri, do not boast of thy love (affairs). Thousands and thousands (of lovers) like thee have come (and gone).

No. 29

- (1) When the chief came to attend to his work, it befell me to do my work day and night.
- (2) After him the sun of religion came. (Although) he manifests himself to the masses and classes (alike).
- (3) The evening and the sun met in one place. Resurrection has fallen on stagnancy.
- (4) Truly speaking, this does not concern them. The whole (brunt) has fallen on this slave.
- (5) Tell these memorisers of the Qur'an, O Bahri! Curse ye this kind of completion (of the Qur'an by heart).

No. 30

- (1) The love has not united with me but the pathos is still

sticking to me What is the reason that the sun disappears still every day ?

- (2) Thy separation has eaten me up like fodder. It is still kicking me like a cream-coloured horse.
- (3) I shall relate these conditions of the rival to the friend. Look, the rump of an ass is still roaming about like a doe.
- (4) Did you ever say to me, O Bahrī, "Was anything left between you and me?" Whatever is left up to this time is (thy) memory that too for the time being only.

#### No. 31

- (1) I entreated the beloved falling at his feet but he does not yet melt. I made an offering of water which I waved round (his) head and drank but he does not flow down as water does.
- (2) I have made a river by shedding tears but he like an island, cuts his way separately (and) does not yet move like a boat.
- (3) Praise be to God, thy mole has made an edge in my heart. But it does not yet pierce the body of the messenger like a pebble.
- (4) What (can) beloved understand of Bahrī's heart-burning. What a pity that the body does not yet burn like the soul.

#### No. 32 ( J )

- (1) Carnality has come to the front having thrust aside the heart; the peasant of this village has become the headman.
- (2) The latter's name is famous and the former owns the village: all the tenants have made common cause with them.
- (3) There is not a single kitten in his house. In his mansion there is one ox and that too is inactive

- (4) (He) degrades (his) soul, i.e. (he) gives to the heart he headman's stool
- (5) Do not let slip the game from your hand; O player, play on with full understanding here.
- (6) O Bahrī call back this heart because it is thy friend. Thy animal life is thy enemy, turn it out of the house.

## No. 33

- (1) Seeing that high-coloured red face the flowers blossom and expand happily.
- (2) Seeing thee in the forest all the nightingales are half-hearted, amazed and hesitating.
- (3) Thy locks are black, thy wrinkles close; thine eyes are very brimful and thy gait three-storied.
- (4) Either it is a little snake or hyacinth; these are the two brokers of thy locks.
- (5) Having taken Turkish Empire<sup>1</sup> he keeps an eye on Syria (also); the mole has not caught hold of thy cheek without reason.
- (6) Perhaps the smoke has sought the help of thine incipient down; because it has risen over the fire.
- (7) Seeing the mode of thy walk, the swan has forgotten his own manner of walking like the crow.
- (8) As an elephant thinks of a ravenous beast of prey so a powerful (man) thinks of thy loins.
- (9) The cypress has been glorified by thy stature; not merely the cypress (but) every sapling plant is thriving.
- (10) O (my) darling, what dost thou ask me (of) my condition. My condition is that of being completely trampled on by thy feet.
- (11) Oh Bahrī, patience is better in this place; keep thy heart steady if (thy) tongue is hasty.

<sup>1</sup> Rūm stands for beloved's face and Shām for her locks.

## No 34 ( r )

- (1) I salute the net on behalf of thy locks. I salute the almond owing to its resemblance to thy eyes.
- (2) Every cypress-statured one (i.e. beloved) bends his head (when) he sees thy eyes, just as a jar and jugs give greeting to a cup.
- (3) O heart-ravishing Harī (beloved) on seeing thy scarf the Hindus saluted thee as if they were saluting their Hari Ram.
- (4) In that way the sky gave what a man did not give. Every grief is to be cursed and every comfort to be greeted.
- (5) O Baḥrī, do not keep on thy heart the desire for getting your salutations returned. Salute with sincerity the classes and the masses.

## No. 35

- (1) If this mode of walk is restless, salutation to that walk and grace.  
Salutations to the slab-like lips and to its significance.
- (2) I would never protest against thy bitter speech. As a fly (runs after) every kind of sugar in the same manner salutations to everyone with lips like sugar.
- (3) My prayers are for the sweet talks and that faltering utterance, and my salutations to the continuous honey and to the love of that honey.
- (4) I have seen you talking. I do not know what the reason is. Salutations to the cult of the intoxicated, because the religion of pious men has vanished.
- (5) He who has seen thee and inconstant Baḥrī has made salutations to the lesson of Laila and to the school of Majnūn.

## No 36 ( U )

- (1) The oglers know the dalliance of the eye of the sweet heart, because their eyes learn in exact accordance with these eyes.
- (2) We do not know where that sweetheart learns the art of amorous playfulness, although (we know that) the science of heart-ravishing is taught by the lovers.
- (3) Having put the ringlets and the eyes together, why should I exact my own work from them? Because when the latter are straitened, the former is greatly twisted.
- (4) The ravishers of the heart would not have brought a mole of musk on this lip of beauteous colour, yet they mingle some seeds of the thorn-apple with the sugar.
- (5) May God always keep safely those who blame me; wherever there is some talk about him they give me pain.
- (6) Oh Bahri, do not rave (rail) complaining against (the art of) love-making like common people, Sheikh Muhammad Baqir summons thee to our place.

## No. 37

- (1) Do not give up wine (because) the priest bids you to do so. Do not break the rope (of unity) of wandering mendicants and throw it away.
- (2) Wander round the lane of any one who is (likely) to show you (the path); extract the essence of soul separately for yourself.
- (3) Do not speak of the beloved's face (as if it were) the sun. It is not right to compare anything with the sun.
- (4) The sweetheart is standing, why are you in a hurry, O Bahri? Keep an eye on his incipient beard; leave this book alone

## No 38

- (1) Whatever speech we are doubtful about, this same speech is prated by the wandering mendicants.
- (2) Do not forbid me, since the fruits which ripen burst of their own accord.
- (3) Some people wander about bearing (i.e. displaying) their noble origin, while others slink off and are terrified at shadows.
- (4) The money-changers of the town of divine wisdom discriminate therein between genuine and counterfeit (things).
- (5) He who travels about leaving aside (outer) form, such a one alone we keep under our view.
- (6) Man is gold from top to toe (and yet) he eats dust and chucks it into the mouth by the palm of the hand.
- (7) Do not go further than this because there is no path (ahead) The devotees are entangled when they come to this place.
- (8) Talk only to such a one, Oh Bahri from whose eyes tears are as it were flowing.

## No. 39

- (1) Those who are riding on an elephant laugh at us. They do not know that those who climb have a fall.
- (2) Humiliation is held very dear in the world of love, understand it thus: those who aspire to be great they are (really) great.
- (3) The goldsmith does not know the elegance of this stone. If anyone knows it at all it is I on whose head they (the higher beings) are standing.
- (4) Do not tread the path which has stumbling blocks or in which difficult discourses are given Do not take in

your hand that rugged course which has cross-purposes<sup>1</sup> (behind it).

- (5) Those folk who have iron-plates against their breast have become yellow (pale) instead of blue on hearing Bahri's words.

#### No. 40

- (1) What an extraordinary thing there is in thy brain, O eyes ! which enables thee to bear the two worlds in thy vision.
- (2) Whatever Husain witnessed in Karbalā presented itself today in this love.
- (3) In this world which is like the letter of the alphabet, thou alone art 'Ain (i.e. present) and the rest is Ghain (i.e. absent). غ represents غایب or غیرحاضر
- (4) One is the light of God, another of modesty, on thy face today there is that which is possessed of double lights.
- (5) Why shouldest thou not be conqueror of the world today ? Thy lip is like Luqmān and thine eyes like Alexander the Great.
- (6) Give up both waking and dreaming, Oh Bahri, adopt thou ease and repose.

#### No. 41

- (1) What I was then, that I am not, Oh dear one, now. That teacher is not here, nor is that school.
- (2) All have God, and have to deal with His light, but to a believer in one God like the night God is not.<sup>2</sup>
- (3) If (He) exists at all (it is like this): If He exists then you and I exist (too). If He is not, then all this is not, what-

<sup>1</sup> Taking کهرگ to mean sword, the translation stands thus : Do not take in your hand the rugged sword which has blunt edges.

<sup>2</sup> This refers to the doctrine of وحدۃ الوجود which means that He alone exists and that there is no other existence apart from Him

ever He made is naught

- (4) All this Reality is not known by anyone fully. Divine Knowledge is not vouchsafed to any (particular) person.
- (5) Anyone who (claims) to have discarded his body (and pretends) to have become soul alone; it is true such a disrespectful man has no religion.<sup>1</sup>
- (6) High rank is befitting to one, Oh Bahrī, in whose presence no one has any rank at all.

#### No. 42

- (1) What people in former days used to whisper secretly in our ears, that secret is (disclosed) in the market-place and in the shops.
- (2) That red colour common to us is kept in every single thing, do not think that it is found only in the betel leaves.
- (3) There are thousands of varieties, but the doctrine (or office) of a dervish is but one. If there is a difference it lies only in the discourses of each one of them.
- (4) Tell me truly how is a peasant to live in pleasantness (lit. comfort) (when) there is no love lost among the kings, nor is there any urbanity among the princes.
- (5) That ebullition which was found among the old people of yesterday, Oh Bahrī, truly speaking, it is not found in the young men of today even as much as a ratti.

#### No. 43

- (1) I sacrifice myself on that beautiful one. I make myself an offering on that attractive embellishment.

<sup>1</sup> This means that a true believer in the tenets of Islam should pay due attention to the well-being of his body and all the religious injunctions relating to its preservation and purity and not neglect them



- (2) He who having administered dhatura (a deadly drug used by poisoners) (to me) steals my heart, I sacrifice myself on that fraudulent blandishment (the beloved).
- (3) He who calls me one endowed with divine knowledge (a seer), how has he made himself an offering to that boorish fellow (myself)?
- (4) A lover like me people style fanciful, I sacrifice myself to the affairs of love.
- (5) The friendship of the heart-ravishers is indeed a well-known thing, (yet) I sacrifice myself to the constancy of lovers.
- (6) One calamity (of one forest) is gone. O Bahrī, I (now) sacrifice myself on the spring of another forest.

#### No. 44

- (1) Whatever is in motion or stationary I am the head (of it) and everything else (is at) my feet.
- (2) It does not affect the Reality if I did not see It; my heart perceives It day and night.
- (3) What is my heart?—the heart is not outside myself moreover it has no existence apart from me.
- (4) I am a great enigma, O friend; no one can unravel it without me, whether it be that or this.
- (5) I am greater than this world and the beginning (of all). Thou dost not understand that I and it are of one age.
- (6) I am a witness to every (kind of) martyrdom. What does this man and this Jinn (intermediate being) know of me?
- (7) O Bahrī, what He was in the beginning that He is also today. He has been neither manifest nor hidden.

#### No. 45

- (1) I did know that this old age would become inimical to my love

- (2) Now I have a mind that I should show to this mind a mind-fascinator (sweetheart) or two.
- (3) Abstinence is becoming, but this love is something else; abstinence is but brass, love is like gold.
- (4) There is no cure for love but love; love is the remedy to the suffering of love.
- (5) Cause the word of love dwell (in thee) O friend, having set up the soul in Dihli (Delhi) of the heart.  
(N B. There is a pun on the word دہلی Taken with the imperative verb کھڑی it means to set up or firmly establish and also name of the river that flows past Delhi).
- (6) Do not be silent, utter something, Oh Bahri, (say) pleasing words like Hasan (Ali's son).

## No. 46

- (1) On account of thee I have enemies in all four quarters, just as an arrow is inimical to the life of a target.
- (2) But do not place enmity on me: the spiritual teacher is not an enemy to the worshippers
- (3) He alone should befriend thy feet, whose head is an enemy to his body (i.e. he is ever ready to sacrifice his head on the altar of his love).
- (4) "Do not speak ill of me if you are in anger lest the enemy may hear this speech of thine."
- (5) When I ask for grapes they give me figs, like the crow the fig is my enemy.
- (6) O Bahri, do not complain of (thy) friends, thy enemy will attribute this fault to thee.

## No. 47

- (1) Having seen the ringlet (I) gave my heart to the beloved. For the sake of the cobra I lost my heart.  
(N B. In Persian and Urdu poetry a woman's ringlets

are compared to black serpents because of their dark colour and long curls)

- (2) We regard skin as marrow. We treat an enemy as a friend.
- (3) We regard light as darkness, we look upon the sandal-wood as being but nīm, (a tree found only in India).
- (4) How worthless we have made our life in looking upon a mirror as if it were an earthen plate.
- (5) That is, what should we think of that man who takes a rose-garden as being a dunghill?
- (6) He is a true sage who observes in one bud the whole of this forest.  
(N. B. This refers to the mystical doctrine of seeing unity in diversity and the whole in the part, and vice versa).
- (7) In one body is all this world, in one jewel there are thousands of serpents.
- (8) Those dear ones are different Oh Bahri, who know this body to be light.

#### No. 48 ( ۛ )

- (1) If you really and truly want that true Beloved, then come; drink truth, eat truth, speak truth, garb yourself with truth and spread out truth.
- (2) Truth collects the soul, just as water collects mud. Falsehood distracts the heart as wind disturbs the water.
- (3) From the earth to the sky the cry of imprecation is suddenly raised when a vicious and wicked (person) like myself tells a lie.
- (4) By virtue of this truth the world is established on water, else the storm of falsehood would have sunk (everything) just like a boat.
- (5) In respect to a liar it was announced that he was "not one of the fold of Islamic fraternity" O Prophet of God

save me from this falsehood quickly

- (6) Realise that falsehood is hell, truth as it were heaven; if thou desirest the latter then take it or let the heat of the former (fall on) me.
- (7) To cut somebody's throat without any fault or to drink wine or to commit adultery—all these are queens and you are a king over them.
- (8) From the house of divine knowledge extricate the web of falsehood, Oh Bahri; why hast thou kept the hair entangled round thy feet like a spider?

### No. 49

- (1) All the crafts of the sportive (sweetheart) when they touch my heart pierce (like) a sword. These wounds will not be healed, they will become ulcer, O friend.
- (2) There is no rest by day for this well-dressed body nor is there any sleep for the eyes in the night. Tell me of some medicine for this pain, O (thou) who understandest sufferings.
- (3) How long (art thou) to hide like a bud; now I bid thee to expand like a flower, with skirt resembling a flower-laden branch remain thou clinging like a thorn.
- (4) Like unstrung flowers how long wilt thou lie under the feet? Lose thy head once and become a garland for the neck of a flower-faced one.
- (5) The cushion of real love befits a perfect discoverer, philosopher (alone). Thou shouldst silently become dependent on the court of phenomenal love.
- (6) Absolute acquisition of the Absolute is all alike to you and us. Chieftainship and the leadership is befitting only to Mansūr.
- (7) See thy bride like the bridegroom Bāqir. Do not lift the curtain Oh Bahri, be the concealer of this religion

## No 50

- (1) (My) beloved, what is the matter that you should carry on your face a border (of the scarf) of elegance? The most red-coloured of the world, the border (of the scarf) which is thrown on the head
- (2) I very well know the fascinator's fraud. (O) snake-charmer, I have in my hand the hem of this secret.
- (3) To say nothing of Tān Sen and a teacher like Plato, not one of them has upto now drawn the edge of this musical instrument.
- (4) People say<sup>1</sup> that the end is indeed far off, how wilt thou attain it?  
Just once take into thy hands the border of the beginning.
- (5) Oh Bahri, no one has yet attained to the hem of the flight of that independent falcon.

## No. 51

- (1) Alas! tell me where is that sugar-lipped one? Where is (that) cypress-statured, silver-bodied one (the beloved), tell me.
- (2) O sorcerer, make haste, I am dying. Tell me where is the charm for prolonging life?
- (3) The feet have gone questing in the lane and in the city. Tell me where is the most beautiful ruby.
- (4) In the heart (of the Beloved) separation (i.e. the pangs of separation) runs like water from a sieve. Tell me where can I find the power for patience?

(Cf. Sā'dī. نه صبر در دل عاشقی نه آب در غریب)

<sup>1</sup> Note. کے = کھ is a Dakhani patois.

- (5) A sunless day is like a night. It is night, tell me where is that moon (the Beloved)?
- (6) The night is to me like the day of Judgment. Tell me where is that auspicious morning?
- (7) Death is not a burden to man only tell me first where is the tomb?
- (8) Do not kill me, Oh sweetheart. Tell me where is the money with which to buy shroud?
- (9) They are attaching blame to Bahri and killing him. Not faults, tell me where are a hundred merits?

No. 52 ( ۵ )

- (1) Uptil now this foot and this hand have not done anything. They did not tread the straight path, nor did they do any charity.
- (2) As the carnal self is rebellious, give it little respect, trample on its head.  
It is not worth a kick, but should be without any fist-blow and kick.
- (3) Take the behest of God on (thy) head, and put God's prohibition under thy foot. Something of this day and something of this night is clear to everybody.
- (4) Something has to be carried (with us) but what are we helpless (beings) to carry? If we would have come and brought something then we would have carried away with us something.
- (5) Give patience a place in your home, turn out selfishness. This patience and this selfishness will truly do and show something.
- (6) How is the Friend (God) to keep up friendship with me the double dealing one, (for my) body, heart, eyes, means of subsistence and words are all different from one another.
- (7) Oh Bahri, (there) is one seed that indivisible light of

God, although in form, fruit, flower and leaf differ from one another.

No. 53 (۷)

- (1) Today's heart-ravishing was useless, on the soul of the heartless ones it was heavy.
- (2) All the complaints of yesterday were (like) the fever that lasts in the chest the whole night
- (3) (Her) charm was, as it were a sword drenched with blood; perhaps it had struck someone at first.
- (4) Why has attachment arisen in my heart to thee, if in that heart there was no friendliness.
- (5) Bahri now it is difficult to suppress this pain, because in the beginning things were different.

No. 54

- (1) He (the Beloved) whose locks imparted curling to the hyacinth, is this indeed.  
He (the Beloved) whose lips took away lustre from rubies is this indeed.
- (2) It feels no grief on cutting and no regret on beholding blood; he (the Beloved) whose eyes are no better for me than a butcher, is this alone.
- (3) (It is surprising) that you do not recognise the sweat on the beloved's face: the quicksilver which is hanging on fire, is this alone.
- (4) I have tested thee with a cup of wine. To understand thee, who art like the sun, this indeed is astrolabe.
- (5) To lose one's religion, to be robbed of one's property, to soften one's mind: in the lane of love, (if) there is any gain it is this indeed.
- (6) The renown of thy locks is due to Bahri's tongue. This indeed is the striker of the plectrum on the string.

## No 55

- (1) I am repeating the heart's pangs, listen to it, O sincerest friend.  
This is a story of comfort, (and) not a tediously long story.
- (2) The picture of that beauteous damsel that we made, defeated in its painting Mānī (the celebrated Chinese painter)
- (3) This love has created old age in youth. In old age if it comes to me then what is to be wondered at in that youth.
- (4) If a unitarian is not relying (on God), then it (his belief) is nothing. The lustre on the face of the unity of God is due to reliance (on God).
- (5) O Bahri, recite this ode in the presence of one who hears in his ears the sound of "Alān Kāmā Kān."<sup>1</sup>

## No. 56

- (1) Having seen thee why should not a supportless man like me fall down. A sifter has to fall down when he sees weighing in a resting place.
- (2) That is, viewing thy intoxicated eyes, why have not the inebriated ones fallen down (when) even the sober has fallen.
- (3) I made an offering of (my) head to the Beloved on seeing one string of whose ringlets the turban of the people of the world fell down.
- (4) There is no defect in that volatile one (the Beloved) but one. What is it? The rivals have found much favour, while friends have fallen down.
- (5) I am weeping so much because in the neighbourhood of

<sup>1</sup> Note. Arabic phrase meaning "it is now as it was before."



my house the feet of the rider of the chestnut horse slipped and he fell down

- (6) O digger of reason I am very feeble, do not thou load to such an extent that the wall may fall down.
- (7) The lovers seeing Bahri call him full of foolish desires. What has happened to him that he falls down intoxicated in every place?

### No. 57

- (1) The sun is not like thy face, this is true. The ruby is not as red as thy lips, this is true.
- (2) There is no comparison between a cypress-like stature (and the graceful form of) the sweetheart. It is true, truth does not decline.
- (3) Beloved, the Portuguese wine<sup>1</sup> is not like thy intoxicated eyes, this is true.
- (4) But the player with ringlets is not without work. It is true that (he) is like a fish catcher without a net.
- (5) If property is required then there is the Kingdom of God. It is true, here is love, not property.
- (6) Now put an end to flattery, O Bahri. It is true he has no thought of thee.

### No. 58

- (1) One who is thine does not desire anything but thee. One who has become thine has plenty for him.
- (2) One who washes his hand in thy deep dark place at the risk of his head, he has a chaplet (consisting) of a hand bracelet on his head.
- (3) Thou hast by turning made me double-bodied. What fear has he of the sun who has a tent (by his side)?

<sup>1</sup> كحل lit means a distiller, here it means wine.

- (4) A blessing from on high on that mole which goes toward my heart like a fly which hovers round a wounded man.
- (5) If an arrow were to swim in my blood then it would be to him amusing, because it would appear to be like a reed in the water.
- (6) Take refuge, O Bahri at the head of such a one who has experienced in abundance the shock of love.

### No. 59

- (1) Parrots have become tired on hearing thy speech, being unable to bear the sorrow of envy, they have thrown sugar into their mouth.
- (2) On seeing thy face the flowers have (blossomed forth) to a great extent; beholding the bloom of thy youth the raw fruits have turned into ripe ones.
- (3) The scent of thy breast, Oh beloved, has spread not only in the Deccan but has (also gone) to Medina and Mecca.
- (4) In the midst of dark locks thy face is like a flash of lightning. To say nothing of one hundred, in one instant it travels myriads of paces of distance.
- (5) When I have to pass through thy lane, the drowners of sorrow strike palpitation (in my heart).
- (6) Gaze at my madness, O opulent one (Beloved). The demons are struck with terror and Satan is perplexed.
- (7) Do not take amiss Bahri's words. Whatever a crazy person raves is not to be accepted.

### No. 60

- (1) When I weep then understand thou that the smoke is making the eyes shed tears causelessly.
- (2) When I am seated in thy tresses, why does thy face alarm me?

- (3) He who builds a house of straw is afraid of fire from the beginning.
- (4) If the whole world calls thee upright, being an upright person why dost thou steal thy glance away (from me)?
- (5) Gazing at the degradation of lovers, O beloved, does not become thee.
- (6) What dost thou ask about the night of Bahrī whose days are spent in vice?

Three dots were placed under ک to make it گ in imitation of Turkish usage. Similarly in ڄ instead of putting ڳ on it, as it is done nowadays, in Bahri's time they used three dots under it as چو ڀر and four dots on ت and ڌ to make them ٽ and ڏ as ٿاٺ ڏاٺ ; ڏال

The madd of اُلف مسدوده is often omitted, for instance آدمی، اُج، اُگ are written as اگ، ادمی، اُج etc. are written as اگ

According to the common practice\* of those days we frequently meet with composite script comprising two words in one 'آبسی، دھانی، منجھوں' are only a few instances taken at random from the pages of the MS. They should have been written as 'آبس کی، دھیان میں، منجھ سوں' The letter ج (as also چھ) signifying the modern ھی is generally joined to the previous word. There is no distinction made in the use of these two forms of the unconsontantal words † In one place اسم الله is written as اسمہ according to the exigency of the metre employed. The word above variously appears as سم and سچھه The writer follows the old habit of Persian scribes in writing the letter *gāf* as *kāf*. In the same manner, no distinction has been made between the dental ڪ and the nūn-i-ghunna for no such distinction was made in those days. The language of Bahri's works is pure and chaste Dakhani of the old type and is indeed an excellent sample of that language.

Naturally, therefore, we come across numerous words of Sanskritic origin. The whole work is replete with words

\* This continues even today among the scholars of the old type.

(A) سبب تصنیف این رسالہ †

and expressions of this type Some knowledge of Sanskritic vocabulary is necessary to understand the poet.

The following few examples will give an idea of what is meant :—

آرپ	अर्थ	meaning
ادک	अधिक	more
آس	आस	hope
آکاش	आकाश	sky
آن	आदि	ancient, eternal
ات	अति	exceedingly
آنت	अनन्त	endless
باری	वाटिका, बाड़ी	house, garden
بج	भज	worship
برہم	प्रपञ्च	(the manifold) world
برمت	पर्वत	mountain
بدن	पिण्ड	body
بچن	वचन	word
پران	प्राण	life-breath
برجا	प्रजा	subject
تیرہوں	त्रिभुवन	three worlds
حوتی	ज्योति	lustre, light
چیو	जीव	soul, self, a being
دل	दल	army
دیا	दया	kindness
سپیس	सीष	head
سہس	सहस्र	thousand
ستھول	सथूल	gross, coarse
سوکشم	सुक्ष्म	fine, subtle
سُورگ	स्वर्ग	Heavens
سکل	सकल	all

سَدُوك	सेवक	servant
ساگر	सागर	ocean
سَنَدِيدَه	स्नेह	friendliness
سَنَسَار	संसार	world
كَادَن	कारण	cause
مَت	मत	opinion
مَاس	मनुष्य	man
نَاد	नाद	sound
نَوَکْهَت	नवखण्ड	nine sections (of the world)

### SOME STRIKING AND MEMORABLE LINES FROM THE MASNAVI

- (1) What is called 'Irfān by the Arabs, the people of India call Jñāna.
- (2) You are worried for the sake of bread. The whole of your life is passed in the same rut.
- (3) All the *Vedas* and *Purānas*, O pure mind, have been produced by Thee.
- (4) You are neither lower self nor body nor illusory world, (*Maya*), your rank is higher than these.
- (5) The beginning and the end of things is the Self within, within and without he alone exists.
- (6) The two worlds, earth and heaven, shiver when anyone utters a lie.
- (7) Every religion has *Dharma* (moral law) and the law of *Dharma* is one and the same. However variant the texts may be the meaning is one and the same.
- (8) In truth, the saints do not die. Wind does not put out the lamp of their existence.
- (9) O brother, you should not be led away by mere words; if you reflect a moment, you will understand them better.

Leave the words alone, and look to the underlying meaning.

## GLOSSARY OF ARCHAIC WORDS

(الف)

أَمْسِن			Cloud.
أَمْسُو		أَمْسُو	tears.
أَمْسِن			Collyrium.
أَمْسَال		أَمْسَال	Ebullition
أَب	(Skt. अति)		Many, Excessive.
أَنْهِيَا			Love-glance.
أَنْهِيَا	(अज्ञ)	أَنْهِيَا	Order, Command.
أَنْهِيَا			Senseless.
أَكَ } T & H = أَفَا			Brother; friend.
أَطْلَاكِيَا			Astronomers.
أَرْس	(S. अरुख)		{ (1) Wound, Sword.
			{ (2) Mirror.
أُنَال	(S. इतार)		At this time; now.
أُنَال	(Hindi उतावल)		hasty.
أَلَا			leaves of trees.
أَك			fruit of a tree.
أَسَاس			sigh.
أَن		أَنَا	Wet-nurse.
أَحَك			Brimful; Chockful.
أَنَك			Lock of hair, ringlet.
أَسْتَهْر	(स्थिर)	أَسْتَهْر	Patience, stability.

(ب)

بَسَالَا		بَسَالَا	Large.
بَاَج			Without, in the absence of.
			The word is used by the poet Vali also.

بول		Do not speak
بھاگ	بھاگ	Run away
باڑی		Garden, field, garden-house.
برشکالا	برش کال	The rainy season.
بیہار	باہر	Outside.
برہ		separation
بال	بال	hair, child, burden.
نل نل		oblation, offering.
ناول		Mad; crazy.
بسنرنا	(S. वनस्म)	to forget.

## (ب)

دئم	پوریمیا	full moon.
دام		thread running along the edges of lace to prevent its ravelling.
دالا		Heap of earth.
دھکے	دھوکا	to blow into a flame.
دین	(S पुन)	again.
دوت		coat - پرت = love.
دھکا		pale, faded (2) bit; piece.
دھ		edge; border.
دلو		The reed or flag; a long
دیوا		coarse grass.

## (ت)

تتالا		prop.
تازا		grove.
تیتال		a three-storied house.
تے، سے		from.
تان	وہاں	thither, there.



## (ج)

چہلکاروں			Light, brightness.
چاکا	چمکے، چامکے		place.
جان		جہاں	when, where.
جہ			Old Hindi—like.
جن		جو	Whoever.

## (ج)

چالا			Motion.
چک	(S. चक्षु)		eye.
چوا		چوہا	rat.
چوکیل			a pedestal; a stool.
چپ			does not mean in the context silence but according to the old & new Deccani usage it means without any purpose.

میں چپ آگیا، یعنی خواہ مخواہی، بلا ضرورت آگیا

## (د)

درمیں	(Persian درمان)		remedy, medicine.
دکال			Bad season; famine.
دوتن			Messenger.
دھن			fire.
دائے			the act of treading corn; distinction.
دچکنا			to be alarmed, run away.
دھچلا		دھچکلا	Well-dressed; stylish.
دہرانا		دہرانا	to repeat

(ر)

دوس		Anger
دیح	دیجہ	satisfaction.

(س)

سٹ		Unity; sticking; attachment.
		To throw away.
سکل	(S. सकल)	All.
سنا	سونا	gold.
سنگت = سنگات	(S. सगत)	Company, together.
سنتل =	سمت	Happiness; wealth.
سورڈ		purified.
سکل		Wise; intelligent.
سد		fresh.
سورن	(S. सुरपन)	The Roon-tree.
سون	(S. सरन)	refuge, Alexandrian laurel.
سورات	(सौराथ) (S. स्वार्थ)	Selfishness.
		Greed; ambition.
سیرا	سہرا	Chaplet, garment.
سدھن		Opulent; wealthy.
سار	(Hindi साड)	docile; innocent.
سوسیا		to suffer.

(ش)

شب ترک	P.	(شترک)	A bat.
شکنا			to become perplexed; feel doubt.

(ک)

کھاو	(S. कुभात)	Wicked, of bad character.
کندلا	کندلاں	fine gold.

کوپ	कोला		breast, bosom; cheat.
کینک	= کتے	کنوں	Diverse.
کالڈی			Rafter; beam.
کو		کہ	Say.
کھوڑ			Saddle-wood
کانتیے		کاتا	to spin.
کنڈر			bondsman, slave.
کھپ			rinkle; fold; notch
کین	(S. क्षण)		a moment.
کوں		کو	to
کست	कुमति		stupidity; folly.
			Vice.
کھرگ	(S. खड्ग)		sword.

## ( گ )

گہات			enmity; to cause destruction.
گوز			A kind of mountain-ox; a deer; a dove.
گست			Fun; play; pleasure. The word is still used by common people in the Deccan

## ( ل )

لگ			close to; as far as.
لکین		لھا	hiding place.
لوی	لوگ	( لوک ۵۳ )	people.
لانی			sweet-heart.
لہوے			iron-plates.

## ( م )

من میں من ہونا			to put oneself in accord with
----------------	--	--	----------------------------------

میس	मत	مدر	A friend lover
شاهد			Sweet-heart; a beloved object.
مدھو		مدر	Mansion.
مواس			refuge; wood.
مندر	مندر ( S. मन्त्र )		a magical formula; a formula sacred to any particular deity.

## ( ن )

بیچایا			brought down below.
نک		ناک	Nose.
نس (Peihaps S. निमान or Persian)		نموده	like as.
بردار کرنا			to undo; unravel.
نِس ( H. نيس )			night.
نار نویلی		نویلی	a damsel, a bride.
نار		نری	Contraction of نری women.
نس ( Persian )			intellect; judgment; understanding.

## ( ه )

هاوے			Deep, dark place.
هوءے		هولا	Chick-pea or gram half parched in the pod.
هور			forward, precipitate, rash.
هو		هوءے	to be.
هوسانا			to pierce.

## ( ی )

یتا		اینا	so much.
یکاد	( S. एक • आदि )		one or two.
یکتھی	( Hindi इकट्ठा )		collected together.

## GRAMMATICAL CHARACTERISTICS OF BAHRĪ'S *GHAZALIYĀT*

Although the Urdu language had been developing long before the birth of Bahrī, its grammar was not systematised till after the advent of the Europeans in India.

The grammar of many languages was, for the first time, organised by foreigners who needed definite rules for learning the languages. Similarly the Europeans who came to India for trading purposes were the first to pay serious attention to the Grammar of Urdu and study its technique, because they wanted to learn the language of the people in order to have intercourse with them and to carry on business with them.

John Joshua Kottler was the first European to write a book on the grammar and dictionary of the Hindustani language. He visited the Court of *Shāh 'Ālam*, the Emperor of India, in 1708 A. D. and *Jahāndār Shāh* in 1712 A. D. as a Dutch ambassador; later on he was appointed a Commercial Manager by the East India Company and was posted at Surat. He wrote a treatise in Latin on Hindustani Grammar, in 1715 A. D. which was revised and published by David Mill in 1743.

Two years after the publication of this book a missionary named Schilz (?) also published a book on the Grammar of the Hindustani language. He seems to have known Kottler's book. He knew the use of the singular and plural of the personal pronouns; but did not know the use of "ne" which is added to the subject in case of transitive verbs in the past tense.

In most of the old Urdu grammar books the use of "ne" has not been mentioned because in old Deccani Urdu "ne" was not used at all, as we notice in Bahrī.

In 1772 Headley published his text book of Urdu grammar. After this several books were written on the Grammar

of the Hindustani language the most important of which is in Portuguese and is called *Grammatica Hindustan*

It was published in Lisbon in 1778. It was about this time that Dr. John Gilchrist attempted to put the prose literature of the Hindustani language on a sound basis and himself wrote miscellaneous notes on Urdu grammar.

John Shakespeare's Urdu Grammar was published in London for the first time in 1813.

In 1829 Garcon de Tasse wrote a book on the Principles of the Hindustani language. John F. Platts's Urdu Grammar was published in London in 1874. It is still by far the best of all the Grammars hitherto published. The first Indian who attempted to write anything on this subject was the famous poet of Urdu, *Inshā' Allāh Khān* of Delhī. His book, "Daryāe Laṭāfat" was written in 1222 A. H. 1807 A. D. during the reign of Navāb Sa'ādat 'Alī Khān. It was first published in Murs̄hidabād in 1848.

In modern times Sır Saiyid Aḥmad Khān, Maulavī Ahmad 'Alī Dihlavī and Imām Bak̄sh Shāhbaī have written text books of Urdu grammar on the model of Persian and Arabic grammar.

Maulavī 'Abdul Haqq, and Maulavī Muḥammad 'Isma'īl, have more recently published text books of Urdu grammar which are the outcome of their study of the language and its technique.

They have deduced the rules by a careful study of the basic Grammatical principles of the language as it is spoken now. These two books are by far the most reliable and constitute a fairly complete presentment and treatment of the difficulties and irregularities of the language and its predominant grammatical features<sup>1</sup>.

From this brief sketch of the development of Urdu grammar from Baḥrī's time (1664 to 1720 A. D.) upto the present

<sup>1</sup> *Qavaid-i-Urdu* by Maulavī Abdul Haqq, Introduction 1-20 pages (1926 Edition).

day, it will be seen that systematic study of Urdu grammar is of recent growth.

It is not to be wondered at if grammatical irregularities are found in Bahri's work. It is really surprising that so few cases of such irregularities are noticeable in his *Ghazaliyāt*.

### EXAMPLES OF THE DIFFERENCE BETWEEN BAHRI'S GRAMMAR AND URDU GRAMMAR TODAY

In *ghazal* 9, line 3 :— عمارت عمر کا میوہا جو بے بنیاد نا ہوتا  
Both "عمارت" and "عمر" are now feminine, but they are used here as masculine ;

In the same *ghazal*, line 4 :— تو مشکل مدد سے ہوتا اگر یوں نا ہوتا  
"مشکل" is now feminine, but here it is wrongly used as masculine ;

*Ghazal* 9, line 5 :— ع اگر فریاد توں کرتا تو تیرا داد نا ہوتا  
"داد" is now feminine, but here it is used as masculine ,

*Ghazal* 13, line 5 :— ع حالت اس فردوس کا فردوسیاں کو دوجہنا  
"حالت" is now feminine. Here it is used as masculine ;

*Ghazal* 27, line 1 :— ع جب کمک کامل ہوا یعنی کرم منجہدہ پیر کا  
"کمک" is now feminine, but here it is used as masculine ;

*Ghazal* 28, line 4 :— ع عانی کی لاف بکری مت کریں اللہ توں  
"بکری" is a singular subject followed by plural verb "کریں"  
Now it should be "کری"

*Ghazal* 33, line 4 :— سہ گر سنہولے اچھو وگر سنل ہے تیرے زلف کے پہ دو دلال  
For the plural subjects "سنل" and "سنہولے" singular verb "ہے" is used. Now it would be "ہیں"

*Ghazal* 33, line 8 :— ع یوں ہے شرزے کوں تچہ کمر کی خیال  
"خیال" is used as feminine, now it is masculine ;

*Ghazal* 36, line 1 :— ع سچوں کے نہیں کے نازاں نظر بازوں کو آتے ہیں  
"نازاں" Now would be "ناز" A plural noun is used in the sense of the singular.

عاش now would be عشان which is the plural of عاش  
عشاق is جمع الجمع As a rule it is not used

Ghazal 37, line 4 :—

Singular noun “سجن” is followed by plural verb “کھڑے ہیں”  
Now it would be “سجن کھڑا ہے”

Ghazal 41, line 4 :—

ع یو حقیقت کھلا نہ کس نہ تمام  
“حقیقت” is now feminine, but here it is used as masculine.  
Now “کھلا” would be “کھلی”

Ghazal 49, line 2 :—

ع کچھ کو دوا اس درد کا درداں کے سببہار ہو  
“دوا” is now feminine, but here it is used as masculine ;

Ghazal 56, line 1 :—

ع تجھ دیکھتے کیوں نہ مسکتے سے نرا دھار گر دے  
“منجھ سے” now would be “منجھسا” Here the oblique form is  
used instead of the nominative.

Ghazal 56, line 2 :—

مسناں تو کیوں نہ گر دے  
Here plural subject “مسناں” is followed by singular verb  
“گر دے” Now it would be “گر دیں”

In the same ghazal, line 3 :—

میں اس نہ سر دناں کیا  
Now would be  
“میں نے سر دناں کیا”

“نے” the فاعلیت of علامت is dropped out.

## METRES OF 60 GHAZALS

- (1) - V -- / - V -- / - V - / - V - / Ramal Maqṣūr
- (2) -- V / - V - V / V -- V / V -- / Muṣṣar'ī
- (3) -- V / V -- V / V -- V / V -- / Hazaj Akhrab  
Makfūf
- (4) -- V / - V - V / V -- V / - V - / Muṣṣar'ī
- (5) V --- / V --- / V -- / Hazaj Musaddas Maqṣūr
- (6) -- V - / -- V - / -- V - / -- V - / Rajaz Salīm
- (7) -- V / V -- V / V -- V / V -- / Hazaj as in (3)
- (8) - V -- / - V -- / - V -- / - V - / Ramal Maqṣūr
- (9) V --- / V --- / V --- / V --- / Hazaj Musmman  
Salīm.
- (10) -- V / - V - V / V -- V / - V - / Muṣṣar'ī as in (4)





SECTION V  
ARABIC

الدار أن يدل ما فيها أدا آدم صرتم بهما مسجونين عن ربكم وكم<sup>1</sup> ممن دينه الله تعالى  
 دليس العز و النخلة و المراتة عدد الداس حتى يكسب أنه من أهل فضله و عنايته  
 و هذا من الله تعالى استدراج ثم لا يتركه في الاتفال حتى يردّه إلى حقائق معلومة  
 فيبد و له من الله تعالى ما لم يكن يكتسب و كم ممن دينه الله تعالى ما نواع العلوم و  
 لطائف الحكمة و فصاحة اللسان و فوج الخواطر و طرائف العمارات حتى يغير تكسب  
 بلبسه و كمال فهمه بظان و يكسب أنه أحاط بكل شيء و كعقبة هذا له من الله  
 تعالى استدراج ثم لا يتركه في أحاطته حتى يردّه إلى حقائق معلومة و يبدو له من  
 الله تعالى ما لم يكن يكسب و كم من دأع إلى الله تعالى يعد من الله و كم من متحرف  
 بالله جبري على الله و كم من ذكر لله ناس لله فيا رب مستهاك بالسر عليه و يا رب مستدرج  
 بالعم عليه و يا رب مقنون بالهداء عليه فادأ كل كذاك فيدبغى للعد أن لا يعتمد على حسن  
 أوقاته و أن كان ضايبا و أن لا يأمن على حسناته أن كان حليلا نعم من عهد تراه في ربي  
 المرديد و هو في علم الله من المهجورين المطرودين فإن الله تعالى عيب مكره في حاشه  
 و لعله و عيب حدلاه في ربه و أنواع مكره و سخطه في جبل سهوة و قطيعته في  
 أمهاله معاصر أخوانى لا يغيركم من الله أظهاره لكم ما لم تعلموا و ستره عليكم ما كنتم عليه تكادون  
 و زيادته منه استدراج لكم و أنتم لا تشعرون قال الله تعالى سنستدرجهم من حيث لا يعلمون  
 و قال يحيى بن معاذ الرأزي رحمه<sup>2</sup> الله معاشر المجرورين بالنع و العزم فلا تعتروا<sup>3</sup> فإن تكثرت  
 أنواع البقم و من كابت أوقاته معبودة و سرايرة مربوطة لابد له من طامة الشربة بالعلّة من حقائق  
 الأولية و له أنس و لا تعتروا<sup>3</sup> بعبائنه عابكم بعمارة أوقات فإن تكثرت من عوامض الآفات و  
 قال بعضهم ألهي كلما<sup>4</sup> طلنت أنى وحدث فكيف قدت و كلما طلنت<sup>5</sup> أبى قدت فكيف قدت  
 وحدث لا لي منك بد و لا لي معك قرار و لا لي سواك أنس فالمستعان منك و إليك  
 و هو حسنى و نعم الوكيل و نعم المولى و نعم النصير و الله أعام بالصواب و إليه المرجع و المآب

تست (sic) كتاب معالى الهمة من تصنيف الامام أعارف العالم القطب الكثرة<sup>6</sup> الصديقه  
 المختار الاصل الاثمة الربانى الشيعى الزملى الصديق المستغرق في بكار معرفة الله سبحانه  
 سيد المسايخ الصوفية و أئمة الهدية المعروف بجنيد البغدادي مرشد الشيعى خليفة السرى  
 السقطى رحمه<sup>7</sup> الله عليهم أحسين —

١ Ms. ما ٢ Ms. رحة ٣ Ms. تعترو ٤ Ms. قلوبكم ٥ Ms. طلنت

٦ Ms. on the margin with sign of omission in the text ٧ Ms. رحة ٨ Ms. لغير

هذه لانه في نوء نعالى كذا بهم عن دهم يومند لمكحورون يا معلسر حورنى لو نكم تركتم  
 الدنيا و اقتحورتم نتركها دون الله تعالى فالعشر نترك الدنيا اعظم من الدنيا التى تركتم  
 حتى تركتم و لو انكم تركتم الدوب و هو بالنفس و اعصمتم تركها فالعصم اكبر من الدوب  
 حتى تركتم ولو انكم خفتم و امستم على انكم حتمت فالامن من الكوف اكبر من الخوف  
 في الفساد الذى خفتم من الفساد فى الاولين حتى خفتم و لو انكم تو كالم على الله ثم  
 اتيتهم عن توكلهم دون التوكيل حتى توكلهم يكون توكلهم شرا ولو انكم احببتم و استغفيتهم  
 بالمشقة دون المكسوب يكون مكسبكم افسح من عدمها حتى احببتم<sup>1</sup> و لو انكم قرنتم و استغفيتهم  
 بقرنتهم كان رؤيئة القرب اعد الهمد و رؤيئة الانس في الالاس اعظم الوحشة و رؤيئة الذكر في  
 الذكر اسد الديسان و رؤيئة المعرفة في المعرفة اكبر الكسبان و الكزان و رؤيئة العطاء في العطاء  
 اعظم العرة فكم من هالك الدماء معدون و بالكسبان مغرور و بالانس مسندرج و بالنعم مكسوب  
 عن الله غافل من فعدان الصدق حافل بعرفان النفس يصح<sup>2</sup> و يمسى على الكسبان فنان  
 انه من الله تعالى على كل شىء حتى اذا جاء وعدة الآخرة لم يجد شيئا<sup>3</sup> و لم ير دون  
 النكرة و الدامة و بدا له من الله ما لم يكن يستسب<sup>4</sup> قال الله تعالى و بدا لهم من الله  
 ما لم يكونوا يحسبون و كم ممن زين الله تعالى لباس اوليائه و اهل قرته حتى يستسب  
 انه من اهل بساطه و وصلته و يغتر بصناء اوقاتة فهذا من الله تعالى اسدراج ثم لم يتركه  
 الله تعالى فى الاقبال حتى يردده الى حقايق معلومة و كم ممن كسا الله تعالى لباس  
 اعدائه و اهل تعدده ثم لا يتركه الله تعالى فى الاعراض حتى يردده الى الكفايق المعلومة<sup>5</sup>  
 لانه هو يبدى و يعيد يعنى يبدى<sup>6</sup> صلات اعدائه و على اعدائه صلات اوليائه حتى  
 يعيدهم الى حقايق معلومة و هو فعال<sup>7</sup> لما يريد باظهار فضله على اهل عدله و اظهار عدله  
 في اهل فضله بهذا مما كدر عيش المريدين في دار الدنيا و امنعت مراد انهم اوقتهم موقف  
 مدهوشين داب كيدهم<sup>8</sup> و اصغر الوباء و ذانت اطرافهم و تكايوت عقولهم طارت امدتتهم و قعدوا  
 من بين الخطايق حتى لا يحالطون معهم و اكثرهم عن الخلق مستوردون و اكثر الناس عن  
 هذا الخطر العظيم عاجلون و عن معرفة آيات الفرة<sup>9</sup> و الكسبان حائلون حتى صاروا مفتضحين  
 في جميع الاصفياء و الصديقين و نوا في اودية الخسران ضاللين معلسر الربانيين ماضين  
 تمشكون في العفر و فارق عنكم اذا كان الحق سبحانه تعالى من الدارين يضركم و ما يدعكم

١ Ms. احببكم ٢ Ms. نصح ٣ Ms. شىء ٤ Ms. يستسب

٥ Ms. معلومة ٦ Ms. الاولياؤه ٧ Ms. فعال ٨ Ms. كيد

٩ Ms. العرف

بكل ما فيها عَرَضَ على لعنَى على الله عليه و سلم من عورٍ لا يتكلم عليها ولا يقابل ماله  
 عند الله تعالى من المنزلة العليا الرفيعة فلم يعجل ولم يلتفت إليها من معالي همة وكمال  
 مروته وقال أسبع يوماً و أجمع يومين و خرج من الدنيا و لم يسمع من حيز الشعير  
 ثلثة أيام فهذا رد على من يقول أنا من أبناء الآخرة و الحق لى و أنا له هو حبيبي و أنا حبيبه  
 و أنا لا أنظر قبلة<sup>1</sup> ناكونين بكل ما فيها كم<sup>2</sup> رأيته يأكل و يشرب و ينام و يقفك و يلعب و  
 يركض و يشعل ناصاف أنطينات يا كل منها أكل لنا و يستخف نكلام الزهد و التقوى ثم  
 يقول الناس بكده على الله و دعواه و يقول هو حبيبي و أنا حبيبه و الكيب لا يمنع المراد من  
 الكيب و لا يريد لقب الكيب أن يحزن<sup>3</sup> الكيب و لا ينبغي للكيب أن يحاف الكيب و  
 يشتغل بشيء دون الكيب من الصلوة و الصيام و لا للكيب أن يرد شيئاً عن الكيب من الخير  
 و لا يمكنه بالشئ الذى يقع فى القلوب من قبل الكيب و غير ذلك خلطوا هذه الكلمات  
 بكلم المعرفة و ينشرونها بين الجهال و أهل الغفلة حتى نعتت قلوب المريرين عنها فانهم  
 اسو الناس عند الله تعالى و أندهم نعمة<sup>4</sup> و أرذلهم حاهة<sup>5</sup> [و] منزلة أحسنهم همة و مروة  
 فلا أكرم الله في الاسلام منهم و لا زان فى الأولياء منهم فهم استرو الكلبقة بعد الكفار معاشرو  
 أحوالى لا تعزوا بعولهم و دعائهم لأن العبد لا يبلغ الدرجة العليا حتى لا يقطع مغادر الدنيا  
 بكل ما فيها و حتى لا يعبر بحر البس و تلاطم أمواج شهواتها و خفيات آفات و أهدروا  
 من غوامض آفات العرة و الكسبان فإن أقل ما تزل أقدام الصديقين عن مبارزتهم<sup>6</sup> من  
 العرة و الكسبان و أهدروا دوائب الاقتدار صفاء اللوقات فإن تكتمه غوامض الآفات و كونوا  
 من مولئكم على حذر كما حذركم نعمة فقال و يحذركم الله نفسه و قال جل ذكره و  
 أعلموا أن الله يعلم ما فى أنفسكم فاحذروه و إذا كان الأمر كذلك فلا ينبغي لأحد أن يامن  
 من قبل أن يفعل به ما فعل ناديس زينه نانوار عصمه و هو فى سابق علمه من حقائق  
 العنة مشى عليه ما سبق منه حتى ظهر عليه فى العاقبة ما ظهر كذلك زين بلعم نانوار  
 ولابته و هو عند الله من حقائق نعمته و عرق نارون فى نكار نعمة و هو عند الله من حقائق  
 سخطه ثم من نعمة قطعت صاحبها عن المنع و هو لا يشعر و كم من صاحب وقت حسن  
 حجبته روية أوقاته عن ربه و هو لا يشعر بأن صاحب الكسبان سكران و السكران لا يجد  
 وجع الصبة إلا عند الامانة و حصيب المكسب عند الله لا يسجر أبداً فمن حلت به هذه المصيبة  
 فقد تلاشت المصائب فى جنبها و ما سعت فى القرآن و عيدا و لا تهديدا أصعب و لا أعظم من

<sup>1</sup> Ms. قبلة<sup>2</sup> Ms. لم<sup>3</sup> Ms. والحن<sup>4</sup> Ms. نعمة<sup>5</sup> Ms. حاره<sup>6</sup> Ms. مبارزتهم

أصبت من أحابة<sup>1</sup> الدعاء قال نعم قيل ما هو قال أنساني ما دونه بالكنية وكن يوماً ياكل  
التلحاح الكامص قيل له يا أبا يزيد يقال أنه يذهب<sup>2</sup> بالحط فقال أنى جعلت رضى فما أبلى  
أن نسيته ما دونه بالكنية ثم قال لكل نسيء روح وروح المعرفة نسيان ما دون الله تعالى  
قيل لى شيء لا يقتصر للعد روح المعرفة قال أحطت من المتكبرين عنه يقال معنى نسيان  
ما دون الله قطع العلايق بدونه و الإيلس عن كل ما سواه قال أبو القاسم العارف رضى الله  
عنه إنهموا معاصر الربانيين ما ذكرنا من كلام أبى يزيد رحمه الله حسنوا الطر وتكروا فى  
معانى لطائف مشاراته و حوائج مكنون عباراته و كنيز من كلامه و حالاته و أوقاته كنت  
كرهت ذكرها غيره<sup>3</sup> عليها حتى أجد أهلها بلانك أن كل من أطلعته الله تعالى على معانى  
كلامه ونف<sup>4</sup> على تحقيقاته أنه من عباد الله و أصفيائه عدة — معر

تسرمد وبنى فيك فهو مسرمد<sup>5</sup> و أنيبتنى منى قصرت مسرمد<sup>6</sup>  
تعدن بوى ماعدت بعرتى و صوت عربا فى الدرية وأحدا

## الباب العاشر فى شان غوامض أفات الكسبان و الغرة

قال أبو القاسم العارف رضى الله عنه أعلموا معاصر الربانيين أن قاب العارف بكر الله  
الاعظم و أن معالى ألهمته هى الأمواج الدنى فى البحر فلا يزال البحر يموج حتى يصير  
زأكيا من جميع النقى و الدعوى ثم لا يزال البحر يموج حتى يصير<sup>6</sup> صافيا من جميع الإرادات  
العاسيات الدنية و من جميع الشهوات الكسيسة الدنية ثم لا يزال يموج حتى يصير صافيا  
من جميع عبارات الانغافات منه الى ما سواه ثم لا يزال يموج حتى يصير أنفاسه كما كن و  
أوقاته و حركاته و إراداته كله لله تعالى ثم لا يزال يموج حتى صار كما كن حيث لم يكن  
التكوين و كان الحق تعالى فلا يكون فهذا القيامة الكبرى و ألهمته العليا و الكالات<sup>7</sup> العطشى ولا يزال  
العبد هذه السمرلة ألا بالرشادات فى الدنيا و مجانة عن هواه فهذا ما روى فى الاخبار أن الدنيا

ووقف Ms. 4 غيرت Ms. 3 هذهب Ms. 2 أحابت Ms. 1

سرمدا Ms. 5

حتى يصير Ms. 6 . . on the margin with sign of omission in the text. (sic) .

قيامة . همة حالات Ms. 7

تعرفه لأن أدنى منزلة العارف أدا علم أنه ليس له شيء سوى الله تعالى أنه لا يكون له أشغال  
بعرة و النفات و طلب تكبيد صارت الأشياء كلها له و معه أدا فنى [فكون عنده كان ليس  
شيء موجوداً]<sup>1</sup> و حكى أن رجلاً قال يا أبا يزيد بلغنا أنك مستجاب الدعوة فقال يا مسكين  
أهل الغلبة<sup>2</sup> رضوا بأن يستجاب دعائهم و تطوى لهم الأرض ثم قال يا مسكين<sup>3</sup> أن الله يستجاب  
دعوة الكافر ما طئرك بالسلم و سأله<sup>4</sup> رجل آخر فقال يا أبا يزيد بلغنى أنك تمر على الماء  
و الهواء فقال يا مسكين الظير يمر على الماء و الهواء و المومن أشرف من الظير و أكرم عند<sup>5</sup>  
الله من سمع السموات و الأرضين و العرش و الكوسى و نكل ما دونه و حكى أن أحمد بن  
حرب بعث إلى أبى يزيد البسطامى رحمة الله عليه مصلى الصلوة فردّه إليه و قال للرسول قل  
لأحمد<sup>6</sup> بن حرب أن هذا يصاح لمالك فاني قد جمعت عبادة أهل السموات و أهل الأرض  
من الأولين و الآخرين أد الأدنى ثم جعلها فى مخذة<sup>7</sup> و وضعها تحت خدى و أنت لا  
تسعر ثم بعث إليه الرسول مرة أخرى فقال قل له أن ألقاظة قد ارتحلت و أنت فى السلم و  
الراحة فقال أبو يزيد رحمة الله عليه الرجل<sup>8</sup> كل الرجل الذى يعلم اللئى كله و إذا أصبح  
أصبح بالمعنى قبل ألقاظة ثم بعث إليه الرسول بوسادة و قال له قل أنك أدا بنت إيجها  
تحت رأسك فردّها إليه و قال قل له من كان هو فى وسادة فما يصنع بوسادتك ثم قال  
مسكين مساكين أهل الفضل يقتشرون بكثرة الأعمال و يعطونها ولو أن أهل المعرفة علوا  
أعمال أهل السموات و الأرض من الأول إلى الآن يصغر ذلك فى أعينهم فى جنب عظمته  
أصغر من خرداة بين السموات [و] الأرض و حكى أن أبا يزيد رحمة الله عليه قال جهدت<sup>9</sup>  
ثنتين سنة على أن أرد الخلق إلى الله تعالى فلم أمكن و لم أقدر على ذلك فبكيت و قلت  
ألهى أنك تعلم أن شغلى بكلك حجبنى عنك و قد أسد توجيى عليهم حتى لا أقدر أن  
أطر عليهم ما أنت صانع بهم فمددى أن أبا يزيد كم تشغل بكلقى على و أنا قد مللت بهم ما  
أساء يا أبا يزيد أظن هل تعدد أن تطلق الحقائق و تصير إلى وحدك فال متوكتيم و صرت  
وحدى إلى رضى فإذا هم بأحجم عدة حاصرون و أنا من ورائهم و أنت فقلت يا عزيزى الخلق  
لك و أنت مالكهم و ما لى و التكليف نال حول يديك و بينهم و كان من عامة دعائه ينزل  
أسألك سؤال من لم يعرف باللهوبية فغيرك و عتق من عبودية ما سواك فقل له هل

<sup>1</sup> Ms. on the margin with sign of omission in the text.

<sup>2</sup> Ms. العفات

<sup>3</sup> Ms. repeated by mistake. أهل الغلبة رضوا بأن يستجاب دعائهم

<sup>4</sup> Ms. مسأله <sup>5</sup> Ms. على <sup>6</sup> Ms. لا أحمد <sup>7</sup> Ms. مخذة

<sup>8</sup> Ms. (Interlinear note) كامل

فقال يا يزيد رحمه الله تسهتلت لعبادة هي التي لم تكن سبها حساب معرفة<sup>1</sup> حتى  
تتحرر وليس للعارف شيء يستعجبه عنه وحي أن خادم أبي يزيد رحمه الله عليه<sup>2</sup>  
قال جاءت إلى أبي يزيد رحمه الله عليه طائفة من أجلة أهل المعرفة و سأوه عما يرى في  
منامه فقال رأيت في المنام كاني رُفعت إلى السموات فاجتمع علي الملائكة في كل سماء  
وقالوا يا أبا يزيد إلى متى تذكر الله تعالى و أنك تذكر الله تعالى إلى الموت قلت لهم  
أني لا أستطيع من دمي أن يكون ذكرى له دون الابد أو يكون لذكرى حد محدود<sup>4</sup> أو  
أصل معدود<sup>5</sup> وهو يقول اذكروا الله ذكرا كثيرا ثم سكنت فقال لي<sup>6</sup> واحد منهم يا أبا يزيد  
متى يكون لك لسان اذكر قال إذا استعمل أهل النعيم بالنعيم وأهل العجز بالعجز فأنهم  
بين يدي مدغم هذه الأبدية و أقول بلسان الأبدية من الأزل إلى الابد الله الله على الصوف  
ولا علاقة ولا سبب من الأسباب فقل له يا أبا يزيد ردنا ما رأيت في منامك قال رأيت في  
المنام كاني بين يدي رب العزة تعالى وهو يقول لي يا أبا يزيد ما تريد فقلت يا عززي  
أنت المرید أنت المراد لا أريد عرك ثم بسط لي بساط العطاء بوعاء بعد بوع وعرض على  
من أملك ما كنت اللسان عن بعضها فعي كل ذلك كنت عفت صرى عنها و علمت  
أنه بها يحترقني فلم التفت إليها أجمالا لكرمتي و كنت أقول في ذلك يا عززي مرادي  
غير ما تعرض سبحانه ما عظمك و أجزأك لقد أعطيت الولاء أطاعة الدعوة و فتحت عليهم  
أبواب النعم و الرحمة فوضوا بذاك و أنعموا عليك سبحانه لقد أعطيت الابد  
سلامة الصدور و مرائد فوائدها و أنعموا عليك فانك أن تمن على أن ترفع إيلي<sup>7</sup>  
فتكون<sup>8</sup> أنت [كما] كنت أنت في الأزل حيث لم يكن التكوين ثم بعد ذاك أمكنني  
بامتكان لا تقوم به السموات و الأرض بما دها بعد ذاك كن ما كن ثم سكنت مثل الله هل  
قلت شيئا في أمر الحاق قال عرس علي<sup>9</sup> الدرة باجمعهم فلما طارت إلى قائم استسحب  
من الله تعالى أن تكون حاضري الله هذا الدرر فاعلموا من بين يديته مهوتين و قالوا بقبول  
هذا الرجل على أئمة و حكي أن أبا يزيد رحمه الله عليه كان جالسا في المسجد الجامع  
عند المنبر في يوم الجمعة و قد صعد المنبر لخطبته فحوى على لسان الخطيب  
و ما قدروا الله حق قدره فقال آدم من عبيده أجمالا لبيته و حكي أن رجلا جاء إلى  
أبي يزيد قال يا أبا يزيد نأى شيء استعين على مداومة العبادة قال معونتك له أن كنت

<sup>1</sup> Ms. وقرفة <sup>2</sup> Ms. p. 32. Paper of different kind.

<sup>3</sup> Ms. رحمه <sup>4</sup> Ms. محدودا <sup>5</sup> Ms. معدودا <sup>6</sup> Ms. له

<sup>7</sup> Ms. أنامني <sup>8</sup> Ms. فتلون



يُريد أن يدخل رجل على أبي يرب و قال يا أبا يرب لعلي<sup>1</sup> أن عندك قسم<sup>2</sup> لعلم  
و أحب أن تعلمني ذلك فقال له أبو يزيد رحمه الله عليه أن أسماء الله تعالى كلها من الأعظمين  
أي عظام و ليس بينها حد محدود و لاسم محدود و لكن فوغ قلبك<sup>3</sup> لوحداية مع ترك  
الاندادية فإن كنت كذلك فادع لي اسم تثبت فإني سأعطيك ساعة<sup>4</sup> من المشي إلى المغرب  
و به تكفي و تمت فقال الرجل أليكون<sup>5</sup> هذا فقال نعم و ليس هذا حظاً عند أصحاب  
معالي الأسماء لأن جميع ما دونه كلمة من كلام الله و لكن أن لله<sup>6</sup> عبداً يومون<sup>7</sup> و  
يقولون حيث لا أين حتى يكون ما دون العرش تحت همتهم فقال الرجل من هذا فقال  
من<sup>8</sup> قام مقام الوصلة<sup>9</sup> و القرب منه و حكى أن رجلاً جاء إلى أبي يزيد البسطامي رحمه<sup>10</sup>  
الله قال يا أبا يزيد أن الله تعالى قد أقامني في مقام لا يقوم فيه أحد من العارفين فقال  
له أبو يزيد ما هذا السقام قال سكر لي ما دون العرش إلى التوى فقال له أبو يزيد رحمه  
الله عليه يا مسكين هي أدنى ما يعبد منه العارفون ولو أن الخلائق كلهم أعطوا ما أعطاك ما  
نص من ملكه شيء و لا يعرف الله حق معرفته من يرى كمال العارف بهذا المقدار ثم قال له قم  
يا مخدوع الله و حكى أن خادم أبي يزيد رحمه الله عليه قال دخل أبو يزيد يوماً في مدينة  
وإذا قد اجتمعت عليه الخلائق و هو ساكت فلما نظر على رجائهم منه بكى و قال لو أن الخلائق  
عزموا الله لاشتعلوا<sup>11</sup> بالله عني ثم قال اللهم أني أعوذ بك من أن تعجبني عنك بهم و أعوذ  
بك من أن تعجبهم عنك بي و حكى أيضاً أنه قال حجج<sup>12</sup> أبو يزيد و دخل الجمعة و استلم الحجر  
ثم قام عند المقام و قال ألهي كم تعجبني في العجب أما لك ترفع العجب فتدعي أن يا أبا  
يزيد ليس العجب مدبباً و بين أصحابنا فكي أبو يزيد رضي الله عنه ثم قال بك عليك أن  
لا تعجبني بك عنك و بكى حتى سال الدم من عينيه و حكى أن خادم أبي يزيد رحمه الله  
عليه قال بينما كنت قاعداً خلف أبي يزيد رحمه الله عليه و كان هو في وقته و حاله إذا  
شقق شهقة<sup>12</sup> فقلت له بعد ثلاثة أيام يا أبا يزيد رأيت منك شيئاً عجباً قال و ما ذاك  
العجب قلت شهقت شهقة طمنت أن العجب الذي بينك وبين الله تعالى قد اخترقت

<sup>1</sup> Ms. لعلي <sup>2</sup> Ms. والاسم

<sup>3</sup> Ms. on the margin with sign of omission in the text.

<sup>4</sup> Ms. ساعة (sā'atin) <sup>5</sup> Ms. أليكون <sup>6</sup> Ms. الله

<sup>7</sup> Ms. نقومون <sup>8</sup> Ms. من أي هذا فقال من هذا منال قام

<sup>9</sup> Ms. الوصلة <sup>10</sup> Ms. رحمة <sup>11</sup> Ms. لا تسعوا

<sup>12</sup> Ms. on the margin, but part of the text. [هبة] شهقة كان قلبي أن يقطع

عما دونه ساكتا و علامه من عرف الله و علم به ناكثية له <sup>١</sup> ن لا يطلب عن الله صوره و هذا  
ما حكى عن بعضهم قال كنت حاجباً فاذا ساب يقول الهى قد اجتمع وندك و انت عالم بهم  
فما انت صانع بهم مسجع الشهاب هاتفا يقول ودى كثير و طلائى قليل تصاح الشهاب صيخة و  
حرم معشياً عليه و قال خادم ابنى يريد سمعت سيديكنا بسطام قال رايت فى المنام كل رب انوره  
يقول الناس كلهم يطلبون منى اما انا يريد فانه يطلبنى ارادنى و انا اريده و قال يوسف  
بن اسباط من لا يرى ان حركاته و سكناته لله<sup>٢</sup> تعالى سجد لم يسجد لله و من عرف الله  
و فى قلبه هم رسول الله عليه السلام لم يعرف الله و سئل بعض العارفين كيف حالك قال  
كيف حال من يكون يطان<sup>٣</sup> انه قد صار عنه معقوداً فاذا هو به موجداً بهذه اسارات<sup>٤</sup> و عبارات<sup>٥</sup>  
لا يطلع عليها الا من صفا بسره عن عبارة البشرية و سقط عنه روية ما سواه و صار من جملة  
المجردين من عبودية<sup>٦</sup> ماسواه فلو لا معرفتنا باهل زماننا و صفى يقينهم و ثلث معرفتهم  
لذكرنا بشرح من لسان اهل معالى الهمة ما هو اعلى منها و لكن يقتضى العارف بدون ما ذكرنا  
عن اعلاها — شعر

اهل الخصائص مصطفون نقرته      ادانهم<sup>٦</sup> من سالف الارمان  
اختارهم من قبل فطرة خلقهم      هم ودائع حكمة و بيان

## الباب التاسع فى كلام ابي يزيد البسطامى رحمة الله عليه و حسن اوقاته و معالى هيمته

قال ابو القاسم العارف رضى الله عنه اعلماوا معاشر الرانين ان انا يزيد رحمة الله عليه كان  
آية من آيات الله و ابنى نظرت فى كتاب الاجلاء و اهل الهمة و ائمة الهدى من السلف و  
قد فرائت ما حالحت به رسوخ حواطيرهم بما رايت كلاماً اعلى من كلام ابنى يزيد رحمة الله  
عليه لان مطالع كلامه مصابيح المعرفة و روح اليقين و عيون السماء و بحر الوداد و كنوز التوحيد و  
التفريد و كل من اطلع الله تعالى على عرفان<sup>٧</sup> كلامه على حقيقة فلا سكت<sup>٨</sup> انه من احصى  
عباد الله و افضلهم عند<sup>٩</sup> [٩] خاصة فى هذا الزمان فانه الحمد ما هو اهل و حكى ان خادم

١ Ms. الله      ٢ Ms. طين      ٣ Ms. اشاراة      ٤ Ms. عباراه

٥ Ms. عموديت

٦ Ms. is superfluous و خيارهم where بانهم و خيارهم

٧ Ms. معرفان

سكان الله من زين قلوب المريدين بنور معرفته وسعها من شراب محبته ونورها مصباح  
 حكمته<sup>1</sup> وانطق لسانهم بأشاراته لا يدركها إلا من أصم أذنيه عن الباطلات و أعمى عينيه  
 عن الشهوات و أخرس لسانه عن الكلام بالفصولات و قال بعضهم قلوب أهل المعرفة حرائن  
 الله تعالى في أرضه يصع فيها<sup>2</sup> سره و لطائف حكمته و حقائق محبته و أنوار علمه و إمامته  
 معرفته و قال يحيى بن معاذ القلوب كالقدور و معارفها اللسان و أن كل لسان يعترف<sup>3</sup> ما  
 في قلبه و قال حامد العارف ما كلمت أحدا من الناس إلا وقد دعوته إلى الله ثم كلمته إلا  
 أنا يزيد فاني ما أردت أن أكلمه إلا و قد دعوته من الله ثم كلمته و قال سري السعدي<sup>4</sup>  
 رحمه الله عليه من قام على واء صدق العبودية غير علاقة سواه الله شربة من عين السكبة و  
 يذبح إلى<sup>5</sup> مقصد الصدق الذي عند ما يرك معتد و قال العبد إذا ورد<sup>7</sup> بالسور إلى الكسرة<sup>8</sup>  
 و فتح عين الأبهة بقوة أجهوان صدق الإرادة و سلم بيباض التكريد و سوان التفريد فتظهر  
 بهور اليقين و المعرفة إلى الله بلا شبه و لا كيف قال أبو القاسم رضى الله عنه أعلموا أن الروية  
 على الوجهين روية القلب مشاهدة<sup>9</sup> الأيقان و روية العين<sup>10</sup> مشاهدة الأعيان<sup>11</sup> وهذا ما سأل  
 عن محمد بن جعفر الصادق رحمه الله عليه هل رأيت الله عز و جل قال لم أكن أعبد رباً  
 لم أراه فقبل كيف رأيته<sup>12</sup> و هو الذي لا تدركه الأنصار مشاهدة الأعيان قال أئمة القلب  
 مشاهدة الأعيان لا تتحقق من الكوأس كالاحساس بالناس و أعلموا أن القلوب كلما نظرت  
 إلى الله تعالى بعين اليقين و المعرفة سقط عنها روية ما سواه و فنى عنها صفات الانسانية  
 من غير أن يسقط عنه الانسانية و بما غلبت عليه روية الأئمة<sup>13</sup> فعنى روية الأعمال من  
 غير أن يسقط عنه الأعمال و ربما غلب عليه سرور عدد وجدانه فيعنى عنه روية التوابع  
 من غير أن يسقط عنه التوابع و ربما غلبت عليه ذكر الله تعالى من غير<sup>14</sup> أن يغتسل أو يسقط  
 عنه ذكره و ربما طار سره بالحسنة الأئمة نكسوا الحق سبحانه و تعالى إلى أن ورد الكسرة<sup>15</sup> ثم  
 ارتكس عن المعرفة على سبيل ترك المتعاقب من غير أن يسقط عنه المعرفة و ربما كل لسان  
 تكلم سلطان الحق سبحانه و تعالى من غير<sup>16</sup> أن يسقط عنه المعرفة بهذا صفة من صار عند  
 الحق سبحانه و تعالى بالباب حاصراً و عما دونه عائداً و منه قريباً و عما دونه بعيداً و به باطناً و

<sup>1</sup> Ms حكمته<sup>2</sup> Ms فيها<sup>3</sup> Ms يعرف<sup>4</sup> Ms. المصطفى<sup>5</sup> Ms. رحمته<sup>6</sup> Ms. أن<sup>7</sup> Ms. دور<sup>8</sup> Ms. الكسرة<sup>9</sup> Ms. المشاهدة<sup>10</sup> Ms. و which is superfluous.<sup>11</sup> Ms. الأعيان<sup>12</sup> Ms. رأيته<sup>13</sup> Ms. السنة<sup>14</sup> Ms. غير<sup>15</sup> Ms الكسرة<sup>16</sup> Ms غير

## الباب الثامن في شرف كلام الاجلاء وائمة الهدى في معالي الهممة

قال ابو القاسم العارف رضى الله عنه اعمروا معاصر الربانيين في كلام الاجلاء و ائمة الهدى في معالي الهممة هي بيان معرفة تمييز الاتصال من الانفصال و معرفة تمييز الاسباب الشاعلة عن الله تعالى من الاسباب الشاعلة بالله تعالى و ادعى الى الله تعالى من ادعى عنه و عرفان حركات هيجان الصائر و طيران الهواء في سرادقات انوار كسوف ما يشاهد السر من ملاحظة الحق تعالى و بيان معاملة البعد من صدق الحال و صفاء الوقت وصحة الارادة و افراد الكلفة للحق<sup>1</sup> تعالى مع الانتفاع عما دونه و تعريده بالكلية عن التل في القصد اليه و غير ذلك من معاملة القلوب و لا يكون معرفة الاتصال بدون معرفة الاسباب اشغلة عنه و الاسباب اشغلة به [و] بدون معرفة الادعى اليه و معرفة الادعى عنه و كذلك القلوب لا يتسرف على عرفان حركات هيجان الصائر عند تلاطم امواج بحار خواطر القلوب التي لا يحصى عددها و لا ينقطع مددها الا منسبان ما دون الحق تعالى و لا يطلع على حسن معاليها و لطائف تشرعها الا من كشف عن سره الصَّحْبُ التي بينه و بين محبوبة و هذه التي عليها جميع دوران كلام العارفين من اهل الهممة في الاولين و الآخرين اذا فتح العارف قلبه لبيان ما ذكرنا من العبارات و شرحها فانعموها و اعترفوا بنورها لانها ودائع من الله تعالى سر<sup>2</sup> في قلوب اهل المعرفة بهذا ما قال يحيى بن معاذ الرازي رحمة الله عليه قلوب قصد اليه بالنية وادعها الله ودايع سره و قال ابو سليمان النخاس انهم تركتم الله ببعضكم على بعض طوب اقبالهم اليه راتم العجائب ما عجزتم عن و صفها فذهب اهل الهممة بصغات الفرة و نفى الضلالون في سهوى الغفلة و قال يحيى بن معاذ لقيت الكماء فوجدت اذهرهم مجلسين ينتفحون من كبس<sup>3</sup> عيوزهم و روى في الاخبار ما من مومنين يلبسون فيذكران في الله لله بالله فلا يتفرقان حتى يكون لهما<sup>4</sup> من الله عز وجل المزيد من معرفته و يقال كلام اهل المعرفة كنز من كنوز المعرفة لهداية من كنوز المعرفة و معادتها قلوب العارفين و ترجمانها اللسان فامر الله تعالى لاهل المعرفة بان ينفقوا منها على انفسهم قوله تعالى ادع الى سبيل ربك بالحكمة و الموعظة الحسنة - و قال ابو القاسم العارف رضى الله عنه يا عبد الله صعد وديعتك عند الله و هي نكرة قليلة فيضع ودايعه عندك و هي الحكمة و هو خبر كثير و قال بعضهم

١ Ms. لها ٢ Ms. كس ٣ Ms. سرته ٤ Ms. لحي

محدث لمعرفة عدد بناء لحره صيف عدد بنا الدنيا ثم ينبغي لمن راد أن يتكلم بكلام  
 أهل الهمّة أن يتكلم من أبناء قلب كما قال أبو يزيد من تكلم بكلام أهل المعرفة يكتناح أن يكون له  
 نور المعرفة ويقال إذا كانت الأوقات مع الله صبيحة فصبح اللسان معه صبيحة يقال أن الله تعالى  
 أعطى العارفين اللسان كلها حتى أنه ينطق بكل لسان حتى في المعرفة لسان وفي لسان الشريعة  
 له لسان وفي لسان الحكمة له لسان وفي لسان الاعتقاد له لسان وفي لسان الاقتدار له  
 لسان ثم كُلت تلك اللسان وثلاثت في سلطان الحق ثم ثلاثت في صفاته فهذا عدد ناطق  
 ساكت حاصر عائب وأيضا ينبغي أن يحفظ مرصع كلامه لأن لكل مقام مقالة ولكل معال  
 اهلا وأن لا يكمل فوق الطاعة ولا يمنع عن أهل الحاجة لأن الكمل فوق الطاعة ظلم والسع  
 عن أهل الحاجة نكل هذا ما روى أن عيسى عم [قال] يا صاحب الحكمة كن كالطبيب  
 الباصح يسمع الدواء حيث يسمع ويمنع من حيث يصر لا تقع الحكمة في غير أهلها فتكون  
 حافلا ولا تمنعها من أهلها فتكون ظالما ولا تكشف سرّك عدد كل أحد فتصير مفتكها وأيضا  
 ينبغي له أن يحفظ أدب كلامه ويحاطم محله ومراتبه ويعرف قدره ومدرته لأن يقال  
 تعظيم الكلام حبر من كثرة الكلام ويقال المتكلم إذا لم يحفظ أدب كلامه ولا يعرف محله و  
 هيئته عدد من ليس بأهله صار أحم وأبكم وأعمى يعنى يسلب منه [قوة نطقه] فيبقى  
 أحم وأبكم وأعمى فحده عقوبة لتزك الأدب وإذا حفظ أدب كلامه وتعظيمه نطقت بها كل  
 عضو منه حتى يصير ناطقا في سكوته حاصرا في مفقده كرامة لكلامه أدبه وأعلموا أن من  
 أدب الكلام أن يكون كلامك مع أهل المعرفة في لسان أهل المعرفة ومع أهل الرهد  
 لسان أهل الرهد ومع أهل التوحيد لسان أهل التوحيد وكذلك مع كل صنف من  
 العقلاء والأدباء وغيرهم فينبغي له أن لا يشغى السر الذي بينه وبين حبيبه عند كل أحد  
 لأن من أنشئ سر محبته صار من المعصحين وهو لا يشعر ونفى في صلات التخلّص  
 اند الأديين عقوبة لكسبه وحتى أن ذا النون المصري رحمه الله تعالى قال رأيت رجلا  
 أسود وهو يطوف حول البيت ويقول صوت خفي أنت أنت ولا يزيد على ذلك ألفاظ  
 تنبؤا<sup>1</sup> آخر قال فدنوت منه وقلت أى شى عبيت به فاستاد يقول

بين السكبين سر ليس يفشيهِ خطا ولا ظلم عنه فيحكيه

بر مقابل أنس [أن] يبارحه نور فيختبره عن<sup>2</sup> بعض ما فيه

[فعلت زدنى قال قلوب قصدت إليه بكليّة]<sup>3</sup> فادعها الله ودأئع سره —

حجارة من الرجال والنساء وحي أن رجلا قصد إلى أمي يريد رحمة الله عليه بعد العصر يسأله شيئا من الكياء وهو في بيت له وله خدام جالسا على أبواب فاستاذن بالدخول عليه فقال الخادم ليس وقت الدخول عليه قال أليس قد أمرت أن لا تمنعني عنه إذا أتيت وكان يلح عليه حتى فتح الباب فإذا البيت كأنه امتلأ منه فزع ورجع ثم أتى اليوم الثاني فاستاذنه بالدخول عايه مثل ذلك يلح عليه حتى فتح له الباب فإذا هو ذاب حتى لم يبق منه إلا حياض ولما كلمه الرجل ذاب حتى صار بين يديه<sup>1</sup> كالماء الواقف في الهواء ففزع الرجل ورجع ثم سأل الخادم عن تلك الحالات فقال الحال الأول الذي رأيت منه حال السرور به والحال الثاني حال الكياء منه والماء الواقف بين يديه في الهواء فهو كله ذاب حتى صار كما رأيت فقال الرجل ما أضحى لسان الحال وحي أن الليث المصري كان له أحم [هو] كان بباب الاسكندرية فلما قدم عليه قال أين كنت فقال أقبلت على ربي فقال له فاين فؤاد الاقبال فدهش ولم يجب شيئا فقال له الليث أن العهد إذا أقبل على الله تعالى لصدق الإرادة يمسكه الله تعالى فؤاد لم يحضر على قلب بشر من كبره عكائها ولم يصرع<sup>2</sup> سمع أنسان لغرابتها ويقال كلام الحال سهام الله الباردة ولم يكن سهام يخطئ إذا رمى سئل بعض العارفين متى يكون الرجل باطقا ساكنا وحاضرا عائنا [و] موجودا معقودا قال الالسة كلما نطمت بالحق للحق كلت عما دون الحق سبحانه وتعالى والقلوب كلما وردت الكفرة صارت عائنة عما دون الحق تعالى والأسرار كلما وجدت الحق تعالى صارت معقودة عما دون الحق تعالى ويقال العارف كلما سكت عن لسان المقال صارت كليته باطمة لسان الحال ولسان الحال أصبح من لسان المقال لا أدري أي الأحوال للعارف أحسن بخله من كلام أهل المعرفة أم سخافة من كلام أهل الرهد والتفوى وسئل بعض العارفين كيف حالك قال كيف من إذا تكلم على حاله هلك وإذا سكت لحرق ويقال العارف من إذا سأله عن [شيء] يحبب لسان الحال قل لسان المقال وسئل بعض العارفين متى يعرف الرجل أنه على صفاء الحال قال إذا لم يرض بالحال دون ولي الحال لأن من رضى بالحال دون ولي الحال بقي عن صفاء الحال وحجب بالحال عن محلول الحال ثم يسعى أيضا أن يكون عارفا بجناس الحلق واختلاف نياتهم وضروب أرادتهم و صنف منازلهم ومقدار فهمهم و همتهم لكي يهتدوا<sup>3</sup> ولم يتكبروا فهذا ما قال ذوالبون رحمه الله ما رأيت لمحدث قوم ولم يكن عارفا بمقدار عقولهم وفهمهم وأرادتهم ونياتهم وهسهه و صنف منازلهم ألا كان ذلك على بعضهم فتنة ويقال ليس من حقيفة المعرفة أن

يد. Ms. 1

بفرع. Ms. 2

يهتدوا. Ms. 3

و صل لطوبه هى تطع لعلنى بدوى لله تعالى و صل العروة بصنع لقلب لى لله تعالى مع الناس عن كل ما سواه و امل المروءة افراد السر بالفرد للفرد حل جلاله و تتقدس اسما [ه] و حكى ان انا سعيد الكرار<sup>1</sup> رحمة الله عليه قال كنت فى الدابة امشى<sup>2</sup> فاصبى جرع شديد و طالبتنى نفسى ان اسأل الناس اذيين<sup>3</sup> [كانوا] فى الهذلية شبيها فقلت لها ما هذا من فعل المتوكلين و اقل الصيابة ثم طالبتنى نفسى بان اسأل الله شيئا فقلت لها ما هذا من فعل الصديقين و اهل الطريقة ثم طالبتنى نفسى بان اسأل الله الصبر على هذا الصبر فاذنا انا بهاتف يقول اترعمين<sup>4</sup> انه منى<sup>5</sup> قريب الاحر فقال و انا لا نصنع لمن اذنا [كانا] لا نراه و لا يرانا فافهمها اوسعيد صوته<sup>6</sup> و الله اعلم بالصواب و اليه المرجع و المآب

## الباب السابع فيما ينبغى لكل من اراد ان يتكلم بكلام اهل الهمة

قال ابو العباس العارف رضى الله عنه اعلموا معاشر الرانبيين انى نظرت فى كلام الاجلاء من اهل الهمة و ائمة الهدى من اهل السلف فيما هاج من رسوم خواطهم من لطائف الاسرار و دقائق العبارات فادأ هى ودائع من الله تعالى سرية الى قلوب اهل المعرفة التى لا يعرفها على التحقيق الا ننى مرسل على قدر نبوته او صديق مقرب على قدر قربته من الله تعالى او عاقل فطن على قدر عقله [و] فطنته ينوعها<sup>7</sup> من عين الوجدانية التى تشعر منها جلود المستقيين و تحترق بها اكباد السكبين و تطير اليها ائدة المريريين و تستأس بها ارواح السيبين [وتسكن] بها<sup>8</sup> قلوب العارفين فينبغى لكل من اراد ان يتكلم بكلام اهل الكمال [فيتكلم بلسان الكمال] لان لسان الكمال افضح من لسان السعال فهذا ما حكى ان يكفى بن معاذ الراوى رحمة الله عليه كان يوما من الايام وحده حالا من الكوف فاما اجتمع<sup>9</sup> الناس على مجلسه فقام بينهم و يكلمهم من حاله و كان اول كلام يقول اخذت بارا<sup>10</sup> ببدى اشتغلها<sup>11</sup> فى كبدى الى من اسكو يا سيدى ببدى احرقى نفسى ثم قال اليوم يوم حيرتى اليوم يوم فافتى و قال الكلمات مثل ذلك حتى ان اهل المجلس احدثوا فى الصباح و مزقوا ثيابهم و خر معشيا اكبرهم و يقال لما فرغ يكفى بن معاذ من كلامه رفعت من مجلسه ثمة عشر

<sup>1</sup> Ms. الكرار

<sup>2</sup> Ms. يمشى

<sup>3</sup> Ms. الذى

<sup>4</sup> Ms. و يزعم

<sup>5</sup> Ms. متى

<sup>6</sup> Ms. فافهم

<sup>7</sup> Ms. فافهم

<sup>8</sup> Ms. فافهم

<sup>9</sup> Ms. فيها

<sup>10</sup> Ms. احصح

<sup>11</sup> Ms. بار

<sup>11</sup> Ms. اسقطها

لعم كرم نفسى وهما و ن كل هو يترك<sup>1</sup> لصياحه فانى لا ترك لحدود و حكى و ن لخصين  
 بن على رضى الله عنهما قال كنت بين يدى ابي عبد الله قد قرأت عليه بعض الكتب و كان منى  
 يده سكين فرأيت حراً خلاً فقلت يا ابا عبد الله ناولنى السكين فدفعها الى قاصا فقبضت الحاجة  
 ورددتها اليه فقال يا ابا على لا تعد الى هذه المسئلة مرة اخرى فقع الى منزلة السؤال و  
 حساسة الهممة و حكى ان يحاول المحبون ان لا ياتخذ شيئاً من احد و ان الكوا عليه فقل له  
 فى ذلك فقال امرنا ان لا نأخذ بالواسطة لان منه ذهاب الهممة ففعل له فما الهممة فقال آدابها  
 ان لا يكون لك بغير الله حاجة و اوسطها ان ترك حوايجك و تدبرك و مصلحك الله  
 و اعلاها ان لا تلتفت منه الى ماسوا و حكى ان حماد القرشى قال كنت حاجا فاردت  
 التلبية فاحذت مديلا منسجما و عسلته و قطعت به بصعين و انذرت بنصف منه و ارتديت  
 بالاحرى ثم<sup>2</sup> تدارعنى نفسى ببعض الحاجة فاذا بالبارية كلها فصة عصمت عينى عنها و قامت اللهم  
 انى اعوذ بك من ارادة سواك فضيت و لم التفت اليها ثم قلت اللهم اجعلنى ممن لا يؤثر  
 عليك شيئاً<sup>3</sup> على حبك فانك نعم المولى و نعم النصير و قبل الحسن البصري اى<sup>4</sup> شىء  
 تعصمت من ابي<sup>5</sup> عبد الله فى ثنتين سنة قال ان لا اسأل الناس شيئاً و لا اتعرض و ان عرس  
 على شىء لا اقل منهم ففعل و ما الطريقة قال ان لا اسأل من الله شيئا [فقل] و ما المروءة  
 قال<sup>6</sup> ان لا اكتفى عنه بالدارين بكل ما فيهما و حكى ان داود الطائى رحمة الله عليه مرض  
 و لم جوف الميت مدة فقل له لا تشتهى شيئاً فتسئل منا فقال انى لاستسكنى من الله تعالى  
 ان يراى و انا اسئل الحاجة من غيره لان منه ذهاب الصيانة ففعل فلو سألت الله تعالى ان  
 يكشف عنك هذه العلة قال ان الله تعالى اختار لى هذه العلة مع علمه و كمال لطيفه و رحمته على  
 و انا استسكنى منه ان يكون اختيار غير احتيازة فله الحكم فما يشاء و له الحمد على كل ما تصي  
 ففعل له لو خرجت الى صحن الدار حتى تهب عليك الريح و الهواء قال انى لاستسكنى<sup>7</sup>  
 من الله تعالى ان يراى و اطلب الراحة لنفسى او اسكن الى شىء دونه بعد معرفتى له<sup>8</sup>  
 ثم قال سئل عن الهممة و معاليها فقال انها مقسومة على النفس و الروح و القلب و السر و اما  
 سبيل النفس الى الهممة حسن الصيانة على بساط التجريد و اما سبيل الروح الى الهممة حسن  
 الطريقة على بساط التجريد و اما سبيل القلب الى الهممة حسن الاعتوة [على] بساط التصديق و  
 اما سبيل السر الى الهممة حسن المروءة على بساط التكليف فاصل الصيانة قطع الطبع عن الخلائق

<sup>1</sup> Ms. ترك

<sup>2</sup> Ms. ثم لا

<sup>3</sup> Ms. و لا شيئاً

<sup>4</sup> Ms. الى

<sup>5</sup> Ms. الى

<sup>6</sup> Ms. ففعل

<sup>7</sup> Written on the margin; in the text a word struck off, over which has been written : بدل

<sup>8</sup> Ms. لم



قال يا عيسى ملو ان قلبي تسكن الى غيره من أحد و تعلق بشيء دونه لظننت اني ما عرفت الله حق معرفته طرفة عين حكى عيسى عليه السلام و قال هنيئاً لك بقرب الله و انه قال ابو القاسم العارف و مرويه<sup>1</sup> لاني ربابية فردانية صمدانية روحانية علوية ديمومية قدسية بل هي لحظة بوقية ولمعة وقتية و ودیعة سرية التي<sup>2</sup> منه مدت و اليه تعود فلا يدرك كماها و شرها غير الله تعالى لان كمال العارف احتراقه بحبه لربه قال الشاعر  
اني لاضحك و الكشاء يحترق و انما ضحكنا زرق و مخترق

## الباب السادس في صيانة العارفين و طريقتهم و معالي همهم

قال ابو القاسم العارف رضى الله عنه اعلما معاشر الرنايين الصيانة و الطريقة شعبان من شعب المعرفة و هما زمامان للعد الى كل تحقيق و هما مبزوجان بالكياء و الحرمة و هما محلان الله عز و جل في الارض يقطع بها العد من قلته جميع التعاليق فاصل الصيانة قطع الطمع من الناس في جميع التحوائج حتى لا يسأل منهم شيئاً فاما قطع الطمع من الله أن لا يسأل من الله غيره و اصل الطريقة تعويض جميع الامور الى الله تعالى في الارض بقطع به جميع المصالح حتى لا يسأل منه شيئاً فاما قطع الطمع من الناس في جميع التحوائج هو ما روى ثوبان أنه قال كان رسول الله صلى الله عليه و سلم يوماً يقول من يتعمل لى بواحد تقبل له رضوان<sup>3</sup> الله اكبر قلت ما ذا<sup>4</sup> يا رسول الله فقال لا تسأل الناس شيئاً فكان ثوبان كلما سقط سوطه من يده فلا يقول لاحد ناولي آياه بل يبذل و يرفعه و قيل لبعض العارفين هل لك ايها حاجي قال انى لاستحصى من الله أن أسأل منه حاجتي و هو يملكها كيف أسأل من لا يملكها و حكى أن جماعة من الزهاد دخلوا<sup>5</sup> يوماً على رابعة الصرية و فيها سبعين التورى رحمة<sup>6</sup> الله عليه فزأوا لها حالة رثة فقالوا لها لم لا تسألين الى بعض مواليك حتى يعطوك شيئاً على قدر خرجته عليك فقالت والله انى لاستحصى من الله أن تسأل منه الدنيا و هو يملكها كيف أسأل من لا يملكها ثم قالت حق لمن اعز الله بمعرفته أن لا يدل بعسه ودونه و لا يلتفت منه الى غيره اجلاً لا لحرمة و بوالا لعرفته ثم قالت لو لا معرفتي بكم لستخطت عليكم و سجت<sup>7</sup> على و حكى أن رجلاً جاء الى سبعين التورى فسأله قطعة فاعطاه ديناراً فقيل له في ذلك قال إن كان هو لا يعرف قدر نفسه و قيمتها فانا لا

<sup>1</sup> مروية Ms.<sup>2</sup> أنى Ms.<sup>3</sup> رضوانه Ms.<sup>4</sup> أنا Ms.<sup>5</sup> دخلوا Ms.<sup>6</sup> رحمة Ms.<sup>7</sup> و يحسك Ms.

مع الوكيل و مع الحير و حتى لن يحيى بن معاذ الرازي رحمه الله مول لو لن الله  
أدخلني النار أحب الي مع هذه المعرفة من أن يدخلني الجنة ففيل و لم ذلك قال  
حتى يتبين للخلق أن نوره مع العارفين في النار أكثر من نوره على من في الجنة مع  
العالمين لأنه هو الملك الذي صير الجنة على آدم سخيا و النار على إبراهيم دستانا و قال  
ابن الواسطي رحمه الله أعلم أن وقت العارفين في النار أطيب من وقت العامل في الجنة  
مع نوانه قال أبو إسحاق السجستاني رحمه الله فالرحل كل الرجل الذي يحسن  
في التكليم و أنا بكاف النار على من نسي المولى فوله تعالى فذوقوا بها سيئتم لقاء يومكم  
هذا و قال إبراهيم بن إدريس عندي جناح بعوضة<sup>1</sup> بعد ما وهنتي معرفتك و أستيتي بك  
و فرعتني للتفكر في عظمتك و قال ابن سيرين لو حيرت بين الركعتين و بين الكنة  
لاختر الركعتين لأن الجنة حط بعسى و رضاءها و في الركعتين مكنة الله و رضاء و قال أبو  
عبد الله رحمه الله عليه لو أن الله تعالى يخبرني بين أن يدخلني النار بدل جميع خلقه  
و يدخلهم الجنة بدلني و يضع عدائهم على لوجدت من قلبي احتماله بعد أن لا يسلب  
من ثمنى معرفته و من لساني ذكره [و] قال عبد الله بن عزيز رايت في المنام  
كان القيامة قد قامت فإذا منادى أين أبو عبد الله فجئني<sup>2</sup> به مسرعا فقلت له أنا  
عبد الله فقال المنادى أنت القائل لو أن ربى أدخلني النار بدل جميع خلقه و أدخلهم  
الجنة لأحد من قلبي احتماله فقلت بلى أنا المائل لذلك فقال الآن تحتاج إلى تصحيح  
هذه الدعوى<sup>3</sup> [و] على تصحيح ما أدعيت و جعل يضرب يده على صدرى<sup>4</sup> حتى انتهت  
من هيئة مثاقنه و قال بعضهم المودة كأس من شراب مكنة من عين المعرفة ممزوج بسك  
المنة و عذب العناية تتحوى في نهر الهبة فمن شرب منها كأسا لا يلتفت إلى الدنيا و ما فيها و  
من شرب كأسين لا يلتفت إلى الحقى ما فيها و من شرب منها ثلثة سكر عما دونه لا يفتق  
منها إلى الابد و روى أن موسى عليه السلام كان يقول في بعض مناجاته إلهي عكست ممن  
وجدك كيف يرجع عنك أو يشغل بغيرك قال يا موسى من وجدني لا يرجع عني  
و ما رجع إلا من الطريق و روى في الأخبار أن يحيى بن زكريا و عيسى بن مريم صلوات<sup>5</sup>  
الله عليهما كانا يسيران في بعض الطريق فقدم يحيى امرأة فقال له عيسى يا ابن أخالة  
لقد أصبحت اليوم ذنبا عظيما قال و ما هو قال امرأة صدمتها فقال يحيى والله ما شعرت  
بها فقال له عيسى سبحان الله نفسك معي فإين قلبك فقال عند الله مستأنس به ثم

<sup>1</sup> Ms. بعوضة      <sup>2</sup> Ms. فجيئني      <sup>3</sup> Ms. فقال

<sup>4</sup> Ms. صدره      <sup>5</sup> Ms. صلوات

لكم بعدون<sup>1</sup> حونا من نار  
 و نوحون مكاة حنا حونا  
 أو نان تسكنوا الجنان فتكطوا  
 فى رصاص عيوبها ساسيلا  
 ليس فى التخذ و الكنان هو و أنا لا أنتعى لكى بديلا  
 فقال دوانون [إن] لم يكن<sup>2</sup> للوصال أهلا فما تصنع فاشاد يقول  
 أن لم أكن<sup>3</sup> للوصال أهلا رضىت بالنار منلا مقبلا  
 ثم أعصت أهلا بدائي نكرة من حريقها و أصيلا  
 معشر المسركين نوحوا على أنا عند خدمت مولا حليلا  
 أن لم أكن الذى أدعيت حما<sup>4</sup> نكرائي ده عذانا طويلا

## الباب الخامس فى مروءة العارفين بالله و معالى همهم

قال أبو الفاسم العارف رضى الله عنه اعلما معاشر الرانين أن أدنى مروءة أهل المروءة أن يقرنوا بالديا وحه عشاقها و بالاحرة وحه طلابها و يستأسون رب العالمين حتى أن الله تعالى لو أدعاهم ناره و احاط بهم عدائه أد الأدين مع هذه المعرفة فلا تزداد قلوبهم الا اشتاعا اليه و العواد به و سكوتا معه من غير أن يلتفتوا منه اليها طرفة عين بكمال مروءتهم و حسن صيانتهم و كانت الجنة نكل ما فيها فى جنب معرفتهم و معالى همهم أصغر من حورلة فى حسب السماء و الارض و الله تعالى بين الساملة مع الخليل إبراهيم صلوة الله عليه لتجمع عباده ليعلموا أن أهل المعرفة فى النار اطييب عيشا و احسن حالا و أشد سرورا مع الله تعالى من أهل الجنة فى الجنة و ليعلموا أن كل من اوقد فى قلبه نار مكبته لا تكتره النار فى الدارين لأن المعرفة و نار المكبة تتوقان ما دون ذلك صارت النار برداً و سلاما فى جديهما و ليعلموا أن من عرف الله و احبه لا يقرة شى فى الدارين حتى أن المومن اذا وضع قدمه على الصراط يقول النار يا مومن جز جز فان نورك اطفاء نارى فهذا ما روى فى الاخبار ابراهيم عليه السلام لما لقى فى النار قال بمود حرقوه و انتصروا أهلكم فقال ابراهيم عليه السلام كيف تحرقونى و حر نارى أشد من حر ناركم حسنى الله و

<sup>1</sup> Ms. بعدون

<sup>2</sup> Ms. يكن

<sup>3</sup> Ms. يكن

<sup>4</sup> Ms. مكفا

على أثره<sup>١</sup> يمتصون عدة الأصنام وسائر المشركين على أثر معبودهم حتى يصلوا إلى الغار و ذلك قوله تعالى أنكم وما تعدون من دون الله حصص جهنم - الآية - وكذلك جميع العباد و الزهاد و عوهم من طلاب الجنة يمتصون على أثر أصنامهم حتى يصلوا إلى الجنة و ذلك قوله تعالى و سيق الذين أنعموا ربهم إلى الجنة زمراً<sup>٢</sup> - الآية - ثم يبقى طريق من الربانيين و أهل الأمانة العالية فيقال لهم من أنتم و من معبودكم و مطلوبكم لم تمتصون على أثره فيقولون لا شئ له و لا يظهر له فيقول الله عز و جل دعوا العظام و أرفعوا الأصنام عن أوليائى واحصائى فان طال ما رايت حقائق قلوبهم من شوقى ثم يقول الله أصيائى هلموا إلى ريارتى فهذا يومكم الذى كنتم توعدون قال الله تعالى وحوه يومئذ ناضرة إلى ربها باطرة - و حتى أن ثابت البناني و مالك بن دينار دخلوا على رابعة المصرية زائرين لها فقالت لما لك اخبرنى لماذا عدت ربك قال رجاء للجنة ثم قال لماذا البناني و أنت يا عالم قال حوفا من النار فقالت أنى لاستصحبى من رضى أن أعدة رجاء للجنة أو خوفا من النار فاكون كالخير السوء لولا أجرته لم يعمل أو كعد سوء لولا مخالفة ضرب سيدة لم يخدمه فقالا و أنت يا رابعة لماذا عدت ربك قالت حباً له و شوقاً إليه و حتى عن ذى النون المصري رحمة الله عليه أنه قال ليس من الأمانة العليا أن أذكر ذكراً فى الجنة و النار فسئل ما الأمانة العليا قال أن يقول العبد "الله" و أنسى ما دونه عند ذكره و حتى أن أرواهيم بن أدهم قال لمحمد بن واسع ما عاية هبك قال رضى الله عنه و جنته فقال أرواهيم أنى لاستصحبى رضى أن تكون عاية همتى المخلوق و قال بعضهم لرب أن الله تعالى رفع الجنة و النار من الدين حتى أن العباد سجدوا له لا علاقة و قال الحسن المصري رحمة الله عليه لقد أدركت قوماً و صككت طائفة استكبروا من الله أن يسئلوا منه الجنة و ما مالوها قط و حتى أن رجلاً من أهل الشام أتى إلى أبى العلاء بن زياد و هو فى السكس فقال<sup>٤</sup> أنى رأيتك فى المنام كأنك من أهل الجنة فتوك و أخذ دالماء حتى عسى عليه فلما أفاق قال يا عزيزى و قرأ عيسى بك عليك أن لا تصرفنى<sup>٥</sup> عنك فقيل له فى ذلك فقال من عرف المنعم لا يتصرف عنه بالمعير و قالت أرواهيم المصرية بكيت عشر سنين عن الله تعالى و عشر سنين فى الله تعالى و عشر سنين إلى الله تعالى فلما عن الله تعالى فالرجاء عنه و أما فى الله فنكوف منه و أما إلى [الله] فالشوق إليه و حتى أن ذا النون<sup>٦</sup> المصري كان يعط الناس و يذكر لهم الجنة و النار ما فيها و هم يكونون كاملاً شديداً<sup>٧</sup> فرأى فيهم فى يصعب ضحك العارفين فقال له ذو النون أريك تصحك يافتى و الناس يكون فانشاد يقول — شعر

<sup>١</sup> Ms. أثره<sup>٢</sup> Ms. زمراً<sup>٣</sup> Ms. رحمة<sup>٤</sup> Ms. فقالوا<sup>٥</sup> Ms. تصرفنى<sup>٦</sup> Ms. ذو النون<sup>٧</sup> Ms. شديداً

وحكى أن نبياً من الأنبياء أتى طائفة من العباد فقال على أى شئ وعدتم الله عز وجل فقالوا  
سمعنا أن الله خالق الجنة والنار ونحن منها فى سعة شاعل وجهه جاهد وتعجب طويل و  
نحن نوصل الليل بالنهار والنهار بالليل رجاء أى الجنة وخوفاً من النار فقال لهم أنتم معاصر  
العباد تعملون على أمر ليسنا بعمل عليه أنتم تعملون على رجاء الجنة وخوفاً من النار ونحن  
نعمل على محبة الله ونسوقاً إليه وروى فى الأحبار أن عيسى عليه السلام مر بنحو من  
الناس وقد تكونت أديانهم وتعمرت<sup>١</sup> أوليهم فقال ما الذى منعكم ما أرى فقالوا الخوف  
من النار فقال حق<sup>٢</sup> على الله أن يومن الكايف ثم مر عيسى وبلغ إلى نهر ناداهم  
أشد من أولئك فى تحول الأديان وأشد فى تغير الألوان فقال ما ذا منعكم ما أرى فقالوا  
اشواق إلى الجنان فقال حق<sup>٢</sup> على الله أن يعطيكم ما رجوتم ثم مر إلى نهر ثالث فإذا  
هم أشد فى تحول الأديان من أولئك الأولين وأشد [فى] تغير الألوان وكان على وجوههم  
من أثر الدور حال لهم ما ذا بلغ [نعم] ما أرى فقالوا الصب والاشواق إلى الله تعالى فقال لهم  
عيسى عليه السلام "أنتم السمرنون" قلت مرأت<sup>٣</sup> وحكى عن محمد بن صالح قال<sup>٤</sup> بلغنا أنه  
إذا كان يوم القيامة ينفوتى ناهل ولاية الله تعالى فيوقعون بين يديه وهم يكونون على قلعة  
أصناف يهوتى بالصنف الأول فيقول بكل واحد منهم يا عدى لما ذا عملت يقول يا رب خلقت  
الجنة وما فيها من النعيم فاسهرت ليلى وأطامت نهارى سواها فيها فيقول [الله] تعالى  
عدى أما علم بالصنف فلما الجنة ومن فضلى عليك أن اعتقتك من النار ثم يوتى  
بالصنف الثانى ويقول لكل واحد منهم عدى لما ذا عملت فيقول يا رب خلعت النار وما  
فيها من العذاب فاسهرت ليلى وأطامت نهارى حوا منها فيقول عدى أما عملت خوفاً من  
النار وأما اعتقتك من النار ومن فضلى عليك أن أدخلك جنتى ثم يوتى بالصنف الثالث  
فيقول لكل واحد منهم عدى لما ذا عملت فيقول يا رب حاداً لك وشوقاً إليك فيقول أنت  
عدى حقاً حاداً ثم يقول أرمعوا النكحاب عن حبيبي وأنيسي فإنه قد طال شوقه إلى وأنى  
إليه لآشد تنوفاً فلما رمعوا النكحاب عنه فيقول له الرب عز وجل السلام عليك يا صفيى  
وحيزى بين خلفى ها أنا ذاك أد الأديين وعزنى وجلالى ما خلقت الأديين إلا من  
لجلك وما خلعتك إلا من أخطى ذلك اليوم ما تميت وأشبهت مع لآشد عينى و  
سرور قلبى وأن جميع لآشد أهل الجنة وسرورهم أد الأديين فى حسب سرورك و  
لذلك لى من خردلة بين السماء والأرض وحكى عن يحيى بن معاذ الرازى رحمة الله  
عليه قال بلغنا أنه إذا كان يوم القيامة نادى مناد من العرش ألا من عبد عبداً طيعوا

<sup>١</sup> تغوت Ms.<sup>٢</sup> حقاً Ms.<sup>٣</sup> مرأة Ms.<sup>٤</sup> فقال Ms.

نا حسب ملوك من ي سوكا  
 طل سوسى منى نكول ماكا  
 يا انيسى و منيتى [وا] مرادى  
 كذب القلب ان احب سوكا

## الباب الرابع فى فتوة العارفين مع الله عز و جل

قال ابو القاسم العاروف رضى الله عنه [عنه] اعلموا معاشر الربانيين ان ادنى منزلة  
 اهل النعمة هى ان يقول مرة الله و نسى فى جهته كل ما سواه كاصحاب الكهف ان قاموا  
 فقالوا ربنا رب السموات و الارض و ليس نرى فكرهم و لا نرى خواطرهم حنة و لا نار و لا دنيا  
 و لا عسى و لا نفس و لا خلق و لا عرش و لا كرسي سوى الله عز و جل عند ذلك  
 ساهم فبينة آمنوا بربهم و ردتاهم هدى - الآية - بها عكبا ممن عرف مولاه و وجد انسه و قرنه  
 نلى شىء يشتغل هدا و اى همة و ارادة لا تلتفتى فى جنب قرنه ام كيف يطلب بذاك و منه  
 عوضا و ثوابا فهل يكون ذاك الا حساسة فى انهم و قللة فى المعرفة وهل يكون لباسا احسن  
 من لبس القموى ام هل يكون تاجا<sup>1</sup> اعلى من تاج الاسلام ام هل يكون لواء اعظم من لواء  
 المعرفة ام هل يكون سباط السرف من سباط الطاعة ام هل يكون نرته احسن من نرته  
 العكورة و العبرة ام هل يكون روحا و سرورا افضل و اعظم و اذ من الوصلة<sup>2</sup> و العروة قال الله  
 تعالى قل بفضل الله و برحمته فذلك طيعو حوا هو خير مما يجمعون - واعلموا ان لله خصائص  
 من اصفياته عدوة حالها لوجه و مكنته و شوقا اليه فردى فى الاخبار ان شعيا صلوات الله  
 عليه و سلم نكى حتى ذهب نصره ثم ردة<sup>3</sup> اليه نصره الى ثلث مرات<sup>4</sup> فواضح الله تعالى  
 اليه بان يا شعيب ان كان نكرك من خوف النار فقد امنك من النار و ان كان نكرك  
 لاجل الجنة فقد اوجبت لك الجنة فقال يا رب لا للجنة و لا خوفا من النار ولكن لاحتك  
 و حبا لك و شوقا اليك فواضح الله تعالى اليه ان يا شعيب طيس لذاك دون لقائى  
 فانك ثم انك فنانى واحد عزيز ليس اك فى الدارين عترى و لا لذك<sup>5</sup> دواء سوائى و لا  
 لك راحة دون لقائى فهذا قال النبى عليه السلام و لا راحة<sup>6</sup> للمؤمن<sup>7</sup> دون لقاء الله عز و جل

مرآة Ms. 4 يرد Ms. 3 الوصلة Ms. 2 تحا Ms. 1

للمؤمن Ms. 7 راحة Ms. 6 لذك Ms. 5

قال وقد نأج لي<sup>1</sup> لكوني و معنى لن ينظر اليها و حكى لن رط  
كان لا يلتفت يمينا و لا ينظر الى واحد قطا فقبل له في ذلك قال من شرب<sup>2</sup> شربة  
من كأس خرف مكنة لا يحب الالفاظ منه الى غيره و كان يوما من الايام يطوف حول الكعبة  
دعاه واحد فادان ان يلتفت اليه فسمع صوتا يقول من التفت منا الى غيرنا طيس منا  
صاح صيحة و عشي<sup>3</sup> عليه و حكى ان واحدا من العارفين كان يمشي في البادية و لم  
يكن معه زاد و لا راحلة فكان يوما من الايام حدثته نفسه بعض<sup>4</sup> الحاجة فبلغ الى بئر<sup>5</sup>  
و معه دكة فرمى في البئر فاداه مبلوء<sup>6</sup> من دناير فاداه فاتف يقول اذا اردت  
غيرنا فارتحل من قربنا و هالك الدناير ففرغ فرغا شديدا ثم رمى بها في البئر<sup>7</sup> و قال  
عزيري و يا نرة عدني أعوذ بك منك كل ارادة سواك و حكى انه كان لفتح الموصلي صبي  
يوما من الايام عافته و قبله مودى من الهواد أن يا فتاح ادعيت مكنتنا و في ذلك حب  
غيرنا فصاح صيحة و خر مغشيا عليه و حكى أن رابعة الصرية<sup>8</sup> أتت الى رباح القيسي و هو  
يقبل صيدا من اهلك فقالت انكته<sup>9</sup> قال نعم قالت ماكنت احسب ان في ذلك موصعا  
فارعا لمكة عبر الله تعالى فخرج ارباح القيسي<sup>10</sup> فرعا شديدا حتى غشي عليه من صكة  
مفانتها ثم انا و هو بمسح العرو من حبيته<sup>11</sup> و حكى ان عليا بن ابي طالب رضى الله عنه  
كان يحسن الحسن و الحسن و كان ينظر اليها و يقلها فقال له الحسن يا أبت اني  
أريك انك تكنا قال أحل يا دنى قال يا أبت<sup>12</sup> لا تستكهي من الله ان ينظر  
الى تلك فهو فيه حيا لغيره فبكى على بن ابي طالب رضى الله عنه بكاء شديدا  
من مغالته ثم قال ما الكيلة يا دنى قال الحسن رضى الله عنه يا أبت الكعب لله و  
الشقة علينا لان من احب لله حيا صافيا لا يشرك معه سواه و حكى عن فتح الموصلي  
انه قال كان لي ابن فوقع في قلبي مكنة له فغيب ليلة عن و ردى و ذهب نشاطي  
في التلاوة و لا احد لاذ<sup>13</sup> السلجاة كما كنت احد من قبل ذلك فتخاست استعفر و ما  
شعرت من اى شى هذا العثرة<sup>14</sup> فغلب عيلى فممت فاداه انا بهاتف يقول يا فتاح  
هذا فعلنا من ادعى مكنتنا و مال الى غيرنا و في قلبي موضع لغيرنا فقلت يا حبيبي و  
قوة عينى اما [رابته لانه]<sup>15</sup> يخطئني فيطيعك بعدى فان كنت تعلم اني صادق فتخذه  
اليك الساعة قال فانتبهت من [صيكة والدته]<sup>16</sup> و قد قائم يدول فسقط في البئر

1 Ms. الى

2 Ms. مشرب

3 Ms. عشي

4 Ms. بعض

5 Ms. نبر

6 Ms. مبلوء

7 Ms. البئر

8 Ms. الصبري

9 Ms. تكسبه

10 Ms. القيس

11 Ms. جنتبه

12 Ms. اما

13 Ms. لاذ

14 Ms. لغرب

15 Ms. رابعه

16 Ms. صلح والدته

و لحصى صحتك عار عليه على حر حبه له و برنه منه شد لعيرة متكم على معكمكم  
 فان بطر عليه يوما و يرى في قلبه موصعا لغيره و انبت منه ائى ما سواء عاقبه و صير  
 ذلك انشء بلاء عليه فينبغى لكل من وضع قَدَمه<sup>1</sup> على بساط قربه أن يكسح حرمة  
 احلالا له حتى لا يسقط عن بساطه و أن الله تعالى قال اصفية محمد عليه السلام لا تمدن  
 عينيك ائى ما متعنا به ارجا منهم - الآية - ثم من عليه بما عصه الله تعالى حتى لا ينظر اليهم  
 قواء تعالى ولولا أن تثمك لغد كذب تركن اليهم شيئا قليلا - ائى قرب مولى اليهم ثم مدحه  
 بترك الالتئام منه ائى ما سواء وحفظه على الادب على بساط القرب منه فوله تعالى  
 ما راعى الصبر و ما طعن - فاذا لم يلتفت منه ائى عيرة قال له يا محمد تعال و انا ارفع  
 الكتاب من بينى وبينك حتى تنظر ائى بلا كيف قال الله تعالى ما كذب العوذ ما  
 رأى اعتباره على ما يرى ولقد رأى نراة اخرى - الآية - وسع واحد من العارفين قاريا يقرء  
 رب اربى انظر اليك فقال لو كن سؤال موسى عليه السلام على صدق هيكما ييران  
 الاشتهاق حبيب يقول رب اربى قلو آمانه ألف مرة ثم احياه فيقول في كل مرة رب  
 اربى و لم يرحع عن مقاتله منه الى اللاد و لا انبت منه الى الجبل و لا ائى عيرة و  
 يروى عن انسى عليه السلام أنه قال اتانى جبرئيل عليه السلام سمعنايح حرائن الدنيا  
 ما انبت ائيا و ما قبلتها حرمة لاطلاء و حكى أن السرى السقطى رحمة الله عليه قال  
 كنت فى طلب صديق ثلثين سنة فلم أظفر به فمرت يوما من الايام فى بعض الكمال  
 فادأ هو قائم على صحرة قدوت و أخذت ذيله فقال حل ديلى سرى فان الكسب عيور  
 فلا يراك أن تستانس بغيره فاسقط من عينه و كذلك حكى أن ابا عبد الله رحمة الله  
 عليه قال كنت فى بعض مسيرى فاذا انا نائلس قد اجتمعوا عدد بعض الكمال منتظرين  
 فقلت لهم ديم انتم قالوا نمطر رجلا من الله لانه يخرج فى كل سنة من وسط هذا  
 الحبل مرة و يدخل اخرى قال فما لست ساعة أن جانا الرجل و عليه مسوح و نى وجهه  
 سبماء العارفين قدوت منه قبل أن يدخل فى وسط الجبل و أخذت نكه و قلت من  
 انت رهك الله قال دعى<sup>2</sup> فانه عيور و برع المسح عن يدى<sup>3</sup> و مضى و كنت انظر  
 خلفه حتى عاب عنى و حكى أن انا يزيد السطامى رحمة الله عليه قال منذ ثلثين سنة  
 عوص على<sup>4</sup> الحنة<sup>5</sup> سا فيها ما نظوب ائيا طرفة عين اجثالا لله عز و جل و يوما من الايام  
 نظرت ائى بعض الكوراء فاحرممت الفائة<sup>5</sup> عشرة ايام و قيل لبعض أهل المعرفة كتب

<sup>1</sup> Would be better reading. [A S.] مسمى قدماً (quduman)

<sup>2</sup> Ms. دعين <sup>3</sup> Ms. يلامدى <sup>4</sup> Ms. الحنة <sup>5</sup> Ms. العائمة



شباب عليه أزار خلق<sup>1</sup> و رأيت عليه أثر الجوع والصبر فخرحت عليه وأخدت كيساً<sup>2</sup> فيه مائة دينار و دبرت منه وقلت يا حبيبي أجعل هذا في بعض حاجاتك فلم يلتفت إلى ما لكحت عليه الكساحاً كبيراً فأقبل إلى وقال يا شيخ هذه حالات لا أبيعها بالكسنة بكل ما فيها وهي دار الكلال و معدن اللطف و أمرار و محل اللقاء كيف أبيعها بسن خبيث و عوض بخس رديئة و قال بعضهم عسيت<sup>3</sup> لمن وإلى الله عز و حل بأكثر من قدر الجنة بكل ما فيها و هي المعرفة كيف يشتغل بالدارين بكل ما فيها<sup>4</sup> و حكى أن رجلاً من العارفين صلى على الميت فذكر عليه خمس تكبيرات فقبل له عن ذلك الكمال فقال كبر أربعاً على الميت و واحدة على الدارين بكل ما فيها و قال أبو سليمان الداراني رحمة الله عليه ألا إن المتأخرين إلى الله عز و جل لا إلى غيره ذهبوا بصهوة الدارين و أكثرهم عن هذا عاطلون و عن مراتهم حائلون فاشتغلوا بارتداع حائلهم من الله تعالى في الدارين و قال بعض المشائخ أيا طالب الدنيا دع<sup>5</sup> الدنيا تطلق و يا طالب العقبى أولم يكف تركك أنه على كل شيء شهيد — قال أنسauer

أهـى كنت في الملوى ولا شكوى من الملوى

مرادى منك ما تعلم لا من ولا سلوى

أهـى لست في الملوى ولا أشكو من الملوى

مرادى منك ما تعلم [لا من .....]

فإن أعطيتني الدنيا و أن أعطيتني العقبى

لا أرأى من الدارين إلا روية الملوى

قال أيضاً تركت<sup>6</sup> اللباس دنيائهم و ديعهم شغلا بكك يا ديني و دنيائي

## الباب الثالث في غيرة الله سبحانه و تعالى على أصفياؤه و أهل قربه من المكابين

و قال أبو القاسم أعارف رضى الله عنه أعلموا معاشر الأروانيين أن الله تعالى مطلع على أسرار المكابين و مطلع على هم<sup>7</sup> العارفين فإذا أحب عبداً من بين عبيده و خصه لنفسه

<sup>1</sup> Ms. (Interlinear note) : كنهه <sup>2</sup> Ms. كيسا

<sup>3</sup> The Ms. from here upto the end is in Persian handwriting.

<sup>4</sup> Ms فيها <sup>5</sup> Ms داع <sup>6</sup> Ms ترك و <sup>7</sup> Ms هم

من اتك ظمعا لو برد من ناك ساء ثم رلى نا نكر لصدمى لله عنه نى رلونه  
 آخرى من المسجد و هو يدعو و يضرع الى الله تعالى و يقول الهى اريدك فاعنى  
 و رضت بك من الدارين فاقبلنى و لا تقطع املى فيك يا سيدى و يا مولائى نكرى  
 رضى الله عنه كعاداً شديداً و قال نستان ما بين الهنيين واحد له شتى شويها و واحد له شتى  
 الها و حكى ان انا يزيد السطامى رحمة الله عليه سمع قاريا يقرأ هذه الآية منكم من  
 يريد الدنيا و منكم من يريد الآخرة - فبكى رضى الله عنه كعاداً شديداً ثم قال هدا من  
 الله تعالى شكاية على عبيده و كانه يقول منكم من رضى عنى بالدنيا و منكم من رضى عنى بالعنى  
 فابن من رضى عنى نى و عما نى و اكتفى نى عما لى اكون له سمعا و بصراً و قال عند الله  
 لانه و هو يعطى يا بنى اتخذ الله حليسا و انيسا و ارم ذكر مولاك و خدمته تاتك الدنيا و هى  
 راحة و تطلبك الآخرة و هى عسقة يا بنى من عرف الله نكهة<sup>1</sup> لا يحتار عليه حليسا سواء  
 يا بنى من استأس ناله عز و جل استوحش ممن شعله عن مولاه و قال أيضا من عرف  
 الله حق معرفته لا يشتغل منه بالدنيا و لا بالعنى لان الدنيا و العنى بر<sup>2</sup> المولى و المولى  
 احب الى العارف من بر<sup>3</sup> و قال أيضا ان الله تعالى اعطاك المعرفة و منك اطاعته  
 من غيوشى سقى منك و لا شعاعة لك فيبغى لك ان تشتغل بذكره و خدمته من  
 غير ان تلتبس منه عوضا عليه و قال عند الله السلى اذننى مراتب العارف ان يور على  
 الماء و الهواء<sup>3</sup> و اوسطها ان يور على الدارين من غير ان يلتصق منه أيهما و اعلمها ان يور  
 كما كان حيث لم يكن التكون و هو الحق لا كون عز و جل كما كان نى الازل و قال عمر  
 بن ابي سلمة الناس يكون على الدنيا و اما استكفى من الله تعالى ان انكى كعاداً على  
 الآخرة و قال سليمان اذ ارنى رحمة الله عليه ما يسرنى ان يكون لى الدنيا من حلقها  
 الله تعالى من غير ان تغنى و كنت اُنعم فيها بغير حساب و لا عذاب ثم انها تشعلنى  
 عن الله تعالى طرفة عين قال معرضوا هذه المقالة على رابعة البصرية رحمة الله عليها فقات  
 الربعة ما يسرنى ان يكون لى العنى نكل ما فيها اذ الدارين ثم انها تشغلنى عن الله  
 طرفة عين فقات<sup>4</sup> الربعة ليس بعارف من شعله اجهان نكل ما فيها كيف الدنيا و قال  
 عند الله السلى رحمة الله عليه لا يستمر البجة العارف نكل ما فيها فى حب معرفة كيف  
 الدنيا نكل ما فيها و قال شيخ المشائخ رحمة الله عليه بينما انا فى مسجد الكرم اذا انا

<sup>1</sup> Ms. (Interlinear note) : لى حق معرفته :

<sup>2</sup> Ms. (Interlinear note) عطيه . <sup>3</sup> الهوى .

<sup>4</sup> or فقات , as the first letter is under a patch of paper.

<sup>5</sup> Ms. بينهما

بما لعل منه لى ما سواه لا لا دين و علمو لن أصل تواع قلب من شغل تكوين هو  
ترك الإرادة من حقا الدارين و أصل الاكتفاء بالمولى تعالى هو ترك الاستغفار بالدنيا و  
العقلى من تعلق بالدنيا بقى عن العقلى و المولى و من تعلق بالمولى و هو المولى و  
خدمته الدنيا و العقلى بكل ما فيها قال الله تعالى من كان يريد حرث الآخرة بذل له فى  
حرثه و من كان يريد حرث الدنيا نؤته منها و ما له فى الآخرة من نصيب - و كذلك  
ردى فى الاختار أن الله تعالى لما خلق الخلق و عرس عليهم الدنيا بكل ما فيها فتعلق بها  
من كل ألف تسع مائة و تسعة و تسعون تركة و بقى تركة واحدة ثم خلق الجنة و عرسها  
على من بقى منها فتعلق بها من كل ألف تسع مائة و تسعة و تسعون تركة و بقى منهم  
تركة واحدة ثم بودى لمن بقى ما تريدون أدا لم تعلقوا بالدنيا ولا بالعقلى فقالوا  
يا جبرهم يا سيدنا و مولانا أنك لتعلم ما نريد قال بودى إن كنتم تريدونى صيبت  
عليكم الدنيا صأ لا تكمليها سوائى و لا أرضى أصحابها فل صرتم معى و اكتفيتم لى عما لى  
لوصلتكم لى نرى و أذقتكم لذات أسى و رصت عنكم العجب حتى تنظروا لى عطمتى  
و حلالى فقالوا يا جبرهم قرة أعيننا أعل بنا ما شئت فانت أولى بها كذلك ردى أن  
علياً ابن أبى طالب رضى الله عنه قال يو ما لانى نكر رضى الله تعالى عنه يا حليفة  
رسول الله بلى شىء بلغت لى ما بلغت حتى سبقت علينا سقا قال بخسة أسياء  
أولها حين دخلت فى الاسلام وحدث الناس صنفين طالب الدنيا و طالب العقلى و  
كنت أنا طالب المولى و أنابى منذ دخلت فى الاسلام ما وجدت لذة فى الدنيا إلا لذة  
ذكر الله تعالى و حظوة<sup>1</sup> خدمته و سرور معرفته شغلنى عن لذات الدنيا كلها و أنابت منذ  
دخلت فى الاسلام ما شجعت من طعام الدنيا و ما رويت من شرابها من خوف نزع المعرفة  
و هم ترائع و التواضع ما استعملنى أمر أن أمر فيه رضاء رضى و أمر فيه رضاء نفسى و حظها  
إلا اخوت رضاء على رضاء نفسى و على كل من سواه و الخامس صصت الدنيا عليه  
الصلوة و السلام على حسن الصفة و حفظ الحرمة حتى تارق الدنيا صلى الله عليه و سلم  
قال فبكى على بن أبى طالب رضى الله عنه ثم قال هديئاً لك يا أنا نكر مكرراً و حكى أيضاً  
أن علياً ابن أبى طالب رضى الله عنه دخل يوماً مسجد رسول الله صلى الله تعالى  
عليه و سلم فرأى أعرابياً فى زاوية المسجد و هو يدعو و يفرغ إلى الله تعالى و يقول  
أبى أعطنى شوبها<sup>2</sup> لا أريد منك عمرة و أكتفى منك بها و أنت أجل من أن تخيب

<sup>1</sup> Ms. If حظوة is مرفوع which gives a better sense, the verb must be in the dual, لى شغلانى

<sup>2</sup> Ms. (Marginal note) : شوبها تصغير أشاء :

و منهم من ستقام على طريق مدى لعبوده و لاس و لصحة فاسق سلمه على عرش  
موارده النضرة<sup>1</sup> روية حسن العناية الارلية السرمدية و عاش مع الله تعالى بلا غفلة الى  
ان يصل الى الروية و المشاهدة و ايضاً معناه منهم من اكتفى من المولى بالدنيا و منهم  
من اكتفى من المولى بالعقبى و وصل الى الدنيا و العقبى و حسب روية الدنيا و العقبى  
من المولى و كل من اكتفى من المولى بالمولى و وصل الى المولى آنسه و قرنه الى الاب  
و خدمته الدنيا و العقبى [و] مريد ذلك<sup>2</sup> ما روى في الاخبار ان الله تعالى أوحى الى  
داؤد عليه السلام ان يا داؤد من اكتفى بنا عما لنا كما له و ما لنا و من ام يكتف بنا عما  
لنا لسنا له و ما لنا ثم قال الله تعالى لصفيه محمد المصطفى عليه الصلوة و السلام أولم يكف  
بربك انه على كل شىء شهيد و قال انوالقاسم العارف رضى الله عنه — شعر

كفانى أبى عدو صغيف	لغفار و ستار لطيف
وليس الفخر لى سهاً <sup>3</sup> و عاراً	اذا كان افتكاري باللطيف
ولا ارضى سوى المكسوب رداً	و لاشيئاً سوى وجه اللطيف
و لاشيئاً من الانبياء احلى	و اطيب من مواسة الطيف

انهموا معاصر الربانيين ما ذكرنا من درجات الهممة و اصناف الناس فيها و اعلماوا  
بان الله سبحانه و تعالى عوض من كل شىء و ليس شىء عوضاً عنه و هو الكاصل فى  
الدارين و ليس شىء فيهما حاصل غيرة قال الله تعالى قل الله ثم ذرهم فى خوصهم - فان  
وقفتم على ما ذكرنا و ألا سافس لكم على لسان احسن منه و عبارة اشرف منه فان نظرت  
حيه و قفت ان شاء الله تعالى و الله اعلم —

## الباب الثانى فى من اكتفى بالمولى من الدنيا و العقبى

قال انوالقاسم العارف رضى الله عنه اعلماوا معاصر الربانيين ان لك عباداً [تركوا ارادة]<sup>4</sup>  
حط انفسهم من الدنيا ثم من العقبى ثم من المولى جل جلاله ثم من روية الترك ثم من  
ترك روية الترك حتى لم يبق لهم حط من الدارين و اكتفوا بكنهم و اسهم و قره اعينهم

فى سجعها Ms. <sup>3</sup> الى هذا: Ms. (Interlinear note) <sup>2</sup> النضرة Ms. <sup>1</sup>

<sup>4</sup> Covered by a patch of paper, readable under magnifying glass.

لنعيم و لصور و لصور نصر عسقا له و لا يفرح من معصية الى غيره فلا يزل يدعو  
و يتضرع الى الله تعالى ويستل مرادة منها بالكشفة و ما سوى ذاك يستل على سبيل  
العادة فالملوى تعالى موصلة اليها على مقدار عمله لها و رب قلب علت عليه ارادة مولاه  
و مكنته له وصحت ارادته طال استياقته اليه صار مكتوقاً بكنهه طامع الضم نكو لقائه  
مستقيماً على طريق عهده و واثقه طال الطريق قوته و رصاته لا يفرح عن مكنته الى غيره  
فلا يزال يدعو و يضرع الى الله تعالى ويستل منه بلا و اسطة بالكشفة و ما سوى ذاك لا  
يستل منه و لا يلتفت منه الى ما سواه اجلالاً لكرمه و معالي هبته و انواره و الملوى تعالى  
لا يقطع امره بل يوصل الى قوته على قدر همه ثم أت يا أحي بالاحييار بين هذه الداه أن  
أردت من الملوى الدنيا فاعلم ايها مقسومة متروعة و قد نزع من تعذيرها و تدبيرها لا يزيد  
كسب الناسيين و جهد الكافدين و حرص الراغبين و لا تنقص برهد الراغبين و عناية  
العاشرين و أن أردت من الملوى سكرانه و تعالى العتلى يعطيك هناك منها على قدر حسن  
عملك لها فنتى ردت في الدعاء و التضرع و الالتئال اليه يزيد لك الموفق في صالح الأعمال  
فيما يوصلك الى العسى و درحاتها و بعينها على مقدار اجتهادك في العادة الا انه مادام  
نرواك على ثواب الأعمال يعجبك عن الغف من الله تعالى و الوصل [اليه] و  
يكرمك من لاذنك الاس و الاقبال الى الفرد الكبير السعال و أن أردت من الملوى أسسه  
و قوته فلا تلتفت منه الى غيره اجلالاً لكرمه يوصلك و يفرجك منه و يريك ما تتر به عيناك  
فتعابن اك ما يطيب به قلبك [و يطالعك] حيث ما يعيب عنه غيرك و يوسع لك  
ما يطيب به قلبك ميلان<sup>1</sup> الانكار و ينورك على فرش الانفعال اليه و الانفعال و  
يسلك بك طريق الاعراض و يسهل لك عقبة<sup>2</sup> الاكتهان فيه ثم بعد ذاك ياتيكم حالات  
لا يصعبها و اصعب [ك] ثم أن الله تعالى ذكر في كتابه نعمت هذه الدلة قواه تعالى ثم  
لورثنا الكائنات الذين اصطفتنا من عبادنا منهم طامع لنفسه و منهم مقتصد و منهم سابق بالكمالات  
ناذن الله - الآية - معناه : منهم من رجع منى بالدنيا و منهم من رجع منى بالعقل و منهم من  
لا يرجع منى بالدارين و بكل ما بينهما و ايضاً معناه : منهم من استقام على طريق التوحيد و المعرفة  
ثم اضطرب في طريق الطاعة و اتخذمة ثم دس نفسه بالذنوب و المعصية برويته خلعت التوحيد  
و المعرفة و عاش في الدنيا على الجهل و الغفلة فهو على خطر عظيم الا أن يرحمه ارحم الراحمين  
و منهم من استقام على طريق صدق العبودية ثم اضطرب على طريق صفاء ذكر الله<sup>3</sup> بروية  
حسن المعاملة و عاش في الدنيا على الكسبان و الغفلة الى أن يصل الى الكسبان و المعاناة

<sup>1</sup> Ms 'لمة' <sup>2</sup> Ms (Interlinear note) حل <sup>3</sup> Ms ميل

أمرأً نصر عين للحرمه صد ذكرنا في هذ كتاب من معالى الهمة و سرها و ن لا تكلم بها  
عد من لا يبلغ أليها عولهم لانه قل وجود من كان من ألقها و قل من ما سلك طرقها و  
قل من ما يساعد فيها و قل من يعرف مراتب ألقها كمال مكلها و عزها و عظم شرفها  
بارك الله لنا و لكم في تاليفي هذ و سألته الموفق على ما يجب و يوصى و يستحقه  
على الصواب و عليه التكلان فانه ذو العمل و الاحسان و القدرة و الامتثال و العطاء و العزوان  
و المعزة و الرصوان و في هذ الكتاب عشرة أبواب

## الباب الاول في درجات الهمة و اصناف الناس فيها

قال ابو القاسم<sup>١</sup> اعرف رحمة الله أعلموا معاشر الرانبيين أن الغلوب أجنكة تتطير بها  
الى مرادها على قدر صحتها كما أن كل طير يطير نحو مقصوده و مطلوبه على جناحه  
و قوة ريشه و صفة دمه فلا يستريح من طيراته الى أن يبلغ غاية مراده فاذا بلغ الهمة  
وقف عدة و نزل عليه ولا يجاوز عنه كذلك كل انسان يطير بأجنكة الهمة نحو  
مقصوده و مطلوبه على قدر همة و قوة يقينه و صفة أرادته و كمال مروءته ولا يستريح من  
طيراته حتى يبلغ الى غاية مراده فاذا بلغ آليه وقف عدة و نزل عليه فلا يجاوز عنه قال  
الله تعالى قل كل يعمل على شاكلته أى على قدر همة تعالى قدر همة<sup>٢</sup> العبد يكون  
قدرة و قسمة عدد ربه تعالى لكل من كان همة دنياه في جميع الارادات<sup>٣</sup> و الحركات<sup>٤</sup>  
فلا قيمة له الا قيمة ما يخرج منه يعنى من كانت همة ما يدخل في فمه كانت قيمته  
ما يخرج منه وكل من كانت همة عقده في جميع الارادات<sup>٣</sup> و الحركات هو مع القيمة  
و كل من كانت همة مولاه في جميع الارادات<sup>٣</sup> و الحركات فلا نهاية لقيمه و قدره و منزلته  
عند ربه فكل صنف من هذه الائمة دعاءهم و تضرعهم و ألقهاهم انى الله تعالى على قدر ما  
علب عليهم من مرادهم و قصدهم اليه قرب قلب علمت عليه أرادة نعيم الدنيا صار عاشقا  
لها و لا يتفرع من معشوقه الى غيره فلا يزال يدعو ويتضرع الى الله تعالى ويسأل مراده  
منها بالحقيقة و ما سوى ذلك ليسئل على سبيل العادة و المولى تعالى موصله اليها على  
مقدار عمله لها و رب قلب علمت عليه أرادة العقى [عن] الله عز و جل و لاهلها من

<sup>١</sup> Ms. (Interlinear note) حضرت جنيد بغدادى <sup>٢</sup> الهمة Ms.

<sup>٣</sup> Ms. الارادة <sup>٤</sup> Ms. الحركة <sup>٥</sup> Ms. فالله

الحمد لله الذي اعطى هم أصعبائه إلى وصائه و رفع أكنار أكنائه إلى نهائه و ملأ صدور أوليائه من نور جهالة حمد من لم ير به ديدلا ولا عنه تكويلا ولا سواه كنبلا ولا دونه هاديا ولا دليلا مشهد أن لا اله الا الله وحده لا شريك له الذي طامت<sup>1</sup> بذكره أرواح المريدين ويعلم ما في صائر الصامدين ويرى احتراق قلوب المكبين ويعرف طول الايام على المشاقين ولا يصعب عن قلوب الوااصلين ويطالع على معالي هم العاردين ونشهد أن محمداً عبده ورسوله وصفيته و نكحته و ولية و حننه و حيرة من خلفه الذي جاء الحق سبحانه و رفق الماثل بظهوره و أشرفت<sup>2</sup> الأرض بموره صلى الله عليه و سلم و على آله و سلم تسليمأ كثيراً كثيراً امانع معاشرو أحوالي و أهل عنايني نهكم الله و أبانا من نومة المسيئين كيف عن نومة الغاطلين و أرابا ما حصى من الصديقين كيف عن الظالمين و أعلموا أن كل منسبه نائم الا الصديقين و كل صديق مغرور الا أهل الأمانة من العاردين و أنا لما قد نظرت إلى أهل ولاية الله سبحانه و تعالى في زمانى هذا فان أكثرهم حائلون عن مقدار أنفسهم و عن عرفان قدرهم و همتهم عند ربهم و عادلون عن روية حسن عبادة الله و كمال تودده لهم و عما خصهم الله بمعرفته و أخبارهم بصحته و عما يدعوهم إلى قرينة<sup>3</sup> منه و الأسس به حتى صاروا يتقيون في العوائق و السنازل و اتقيين و عن مائة<sup>4</sup> القلوب و الكسبيب الاكثر مستجبين و في أودية العزة و الكسنان يتقيون و في ظلمات التمنى و التعللق يتكلمون حتى صاروا بعدون النفس و الهوى و هم له يشعرون حتى حدثت<sup>5</sup> عن ثلوثهم هيكان رغبة إلى رب العلمين عند صدق الاجابة له من ضعف اليقين و حساسة الأمانة و سوء الطلوع بالله عز و جل حصلني<sup>6</sup> أن أصف كتابا في معالي الأمانة بعون الله تعالى و توفيقه ليتعاف عليه المريدون و يتدرب به السبيون و يتهدب به المكبون رحم الله

قرنه Ms. <sup>3</sup> اشرقة Ms. <sup>2</sup> طيب Ms. (Margin) <sup>1</sup>

<sup>4</sup> Ms twice, 'as the scribe repeats the word at the end of a page while beginning the next page. A better reading : مآوى. [A.S.]

<sup>5</sup> Ms (Marginal note) : حصل طعى , incorrect reading for حمد طعى .

<sup>6</sup> Ms. (Interlinear note) : جواب لما .

كتاب

# معالي الهمم

المسسوب إلى

الامام الشيخ ابي القاسم الجنييد

الغدادى

أعنتى بضعة و تصحيحه

حبيب الله خان غزنفر

N.B.—For an Introduction and notes to this work, see  
Vol. XI, pp. 263—297 of the *Allahabad University Studies*.



# SCIENCE

## SECTION I CHEMISTRY



# OXIDATION OF GLUCOSE IN PRESENCE OF INSULIN, GLUTATHIONE AND OTHER SUBSTANCES

By C. C. PALIT AND N. R. DHAR

In a previous publication (Jour. Ind. Chem. Soc. 1934, *ii*, 661) it has been shown that the induced oxidation of glucose by air in presence of ferrous hydroxide acting as an inductor, is greatly increased if small amounts of manganous hydroxide is added to the ferrous hydroxide. Thus the oxidation of glucose in presence of ferrous hydroxide ( $= 0.0468$  gram) alone is 4.33% and after the addition of manganous hydroxide ( $= 0.00328\%$  grm.) to ferrous hydroxide the oxidation of glucose is increased to 48.26%. Similarly the induced oxidation of glucose in presence of cerous hydroxide ( $= 0.1069$  grm.) is accelerated by manganous hydroxide. Hence our results show that the joint action of the two inductors is much greater than their additive values.

We have also shown that small amounts of copper stimulate markedly the induced oxidation of glucose and other food materials.

In this communication, we are submitting our results on the oxidation of glucose in presence of insulin and glutathione acting singly or in mixtures aided by different inorganic catalysts and solid surfaces. It is well known that both insulin and glutathione are excellent reducing agents taking up oxygen directly.

## *Experimental*

The experimental work was carried on in the same way as described in a previous paper (C. C. Palit and N. R. Dhar

Ind Chem. Soc 1934, 11, 661) The following have been obtained

Volume of air passed=36.5 litres in 13 hours.  
 glutathione taken=0.05 gm. and the amount insulin=10 units. Each of the substances taken as inductor  
 1. Amount of sodium phosphate added=0.28 gm.  
 cc. of glucose=0.2308 gm. of CuO (Blank).

Table No. I

Substance used as surface and inductor	Amount of substance taken in gm.	Percentage amount of oxide of glucose in presence of		
		Substance alone	Substance + 0.2880 gm. of Sodium-phosphate	Substance + 0.05 gm. of glutathione
Titanium dioxide .	1.000	19.9	22.4	31.3
Silica ..	„	17.5	25.7	32.9
Cerous hydroxide ..	„	100.0	100.0	97.3
Ferrous „ ..	„	39.8	71.06	34.05
Manganous „ .	„	65.07	96.4	62.4

Table No 2

Substance used as surface and inductor	Amount of Substance taken in grm.	Percentage amount of oxidation of glucose in presence of			
		Substance + 10 units of insulin	Substance + 10 units of insulin + 0.2880 grm. of Sodium phosphate	Substance + 10 units of insulin + 0.05 grm. glutathione	Substance + 10 units of insulin + 0.05 grm. of glutathione + 0.2880 grm. of sodium phosphate
Titanium dioxide	1.000	22.0	30.0	27.6	50.4
Silica	"	18.1	36.1	39.16	53.98
Cerous hydroxide	"	100.0	100.0	96.66	97.7
Ferrous "	"	93.76	86.3	81.8	85.26
Manganous " "	"	70.5	96.79	64.2	84.7

The foregoing results recorded in Table No. 1 show that glucose is appreciably oxidised by passing air in presence of solid surfaces like titanium dioxide, silica etc. but in presence of the hydroxides of cerium, iron and manganese, which not only act as surfaces but as inductors as well, the oxidation is much greater than with titanium dioxide or silica. When sodium phosphate is added along with the surface, the oxidation is appreciably increased. When glutathione is added, the oxidation in presence of titanium dioxide and silica is also increased but with the hydroxides of cerium, iron and manganese, there is a slight decrease in the oxidation of glucose. In presence of both phosphate and glutathione, the oxidation of glucose is still further accelerated in the cases of titanium dioxide and silica but with the hydroxides of cerium, iron and manganese, the oxidation in presence of glutathione and phosphate is appreciably less than that with phosphate alone.

From the results recorded in Table No. 2, it is seen that in presence of insulin, the oxidation of glucose aided by titanium dioxide, silica, cerous hydroxide, ferrous hydroxide and manganous

se hydroxide respectively is increased. In this respect the behaviour of insulin and glutathione is practically the same. But in presence of phosphate, insulin seems also to accelerate the oxidations but glutathione appreciably retards the oxidations in presence of phosphate. A mixture of glutathione and insulin is appreciably better than either insulin or glutathione alone with titanium dioxide or silica as surface but with inductors cerous hydroxide, ferrous hydroxide or manganese hydroxide, a mixture of insulin and glutathione appears to be less effective.

Oxidation of glucose in presence of (i) insulin, (ii) glutathione and (iii) a mixture of insulin and glutathione containing sodium phosphate and metallic chlorides as inductors.

Volume of air passed=73.0 litres in 30 hours. 10 c.c. glucose solution=0.2308 gm. of CuO (Blank), 20 c.c. sodium phosphate solution=0.288 gm. of sodium phosphate.

TABLE I	No. of Expt	Amount of Sodium phosphate taken in 20 c.c. of Solution in gm.	Amount of glutathione added in gm.	Amount of insulin added in units.	Amount of ferric chloride in 20 c.c. of the solution taken in terms of $\text{Fe}_2\text{O}_3$ in gm.	Amount of cupric chloride added in gm.	Amount of manganese chloride added in gm.
TABLE I	1	0.2880	Nil	10	Nil	Nil	Nil
	2	"	"	"	0.01452	"	"
	3	"	"	"	"	0.01	"
	4	"	"	"	"	Nil	0.01
	5	"	"	"	"	0.01	0.01
TABLE II	1	0.2880	0.05	Nil	Nil	Nil	Nil
	2	"	"	"	0.01452	"	"
	3	"	"	"	"	0.01	"
	4	"	"	"	"	Nil	0.01
	5	"	"	"	"	0.01	0.01

Amount of Sodium phosphate taken in 20 c.c. of solution in grm.	Amount of glutathione added in grm.	Amount of insulin added in units	Amount of ferric chloride in 20 c.c. of the solution taken in terms of $\text{Fe}_2\text{O}_3$ in grm.	Amount of cupric chloride added in grm.	Amount of manganese chloride added in grm.	Percentage amount of glucose oxidised
0.2880	Nil	10	Nil	Nil	Nil	21.4
"	"	"	0.001452	"	"	24.7
"	"	"	"	0.0001	"	26.5
"	"	"	"	Nil	0.0001	27.1
"	"	"	"	0.0001	0.0001	32.2
0.2880	Nil	10	0.0290	Nil	Nil	62.2
"	"	"	"	0.0001	"	80.4
"	"	"	"	Nil	0.0001	77.2
"	"	"	"	0.0001	0.0001	81.1
0.2880	0.05	Nil	Nil	Nil	Nil	51.5
"	"	"	0.001452	"	"	57.6
"	"	"	"	0.0001	"	61.7
"	"	"	"	Nil	0.0001	62.4
"	"	"	"	"	0.0001	67.3
0.2880	0.05	Nil	0.0290	Nil	Nil	77.6
"	"	"	"	0.0001	"	82.0
"	"	"	"	Nil	0.0001	79.8
"	"	"	"	0.0001	0.0001	85.7
0.2880	0.05	10	Nil	Nil	Nil	58.6
"	"	"	0.01452	"	"	68.2
"	"	"	"	0.01	"	48.0
"	"	"	"	Nil	0.01	52.5
"	"	"	"	0.01	0.01	48.7
"	"	"	"	0.0001	0.0001	72.4
0.2880	0.05	10	Nil	Nil	Nil	56.9
"	"	"	0.001452	"	"	60.3
"	"	"	"	0.0001	"	64.8
"	"	"	"	Nil	0.0001	65.5
"	"	"	"	0.0001	0.0001	70.2

in previous publication (H. L. Dube and N. R. Dhar Phys. Chem. 1932, 36, 444) we have shown that glucose oxidised in presence of insulin alone and the amount of oxidation increases by the addition of phosphate. From the

ults in Table No. I, it is clearly seen that the amount of glucose is appreciably increased when ferric chloride is added to a mixture of phosphate and insulin. It is also seen that the amount of oxidation of glucose is retarded by the addition of either cupric chloride or manganous chloride or a mixture of cupric and manganous chlorides to the same amount of ferric chloride. Exactly similar results are obtained using insulin instead of insulin under identical conditions but the amount of oxidation of glucose in presence of glutathione is less than that in presence of insulin as will be evident from Table No. II. From the results in Tables III and IV it is seen that the amount of oxidation of glucose in the presence of insulin and phosphate increases with the concentration of ferric chloride. In other words, the greater the amount of ferric chloride, the greater is the amount of oxidation of glucose. Another interesting fact may be observed that with a small amount of ferric chloride, the amount of oxidation increases by the addition of very minute amount of either cupric chloride or manganous chloride or a mixture of both. Hence traces of copper or manganese occurring in mixtures of both act as an accelerator in the oxidation of glucose, whereas in presence of larger amount of ferric chloride, manganous or a mixture of both, each one acts as a retarder of oxidation. Exactly similar results are obtained using glutathione instead of insulin as will be evident from Tables IV, V and VII. In this case also the amount of oxidation of glucose in presence of glutathione is greater than in the presence of insulin.

Results in Tables VII and VIII show that the amount of glucose in presence of a mixture of glutathione and phosphate aided by phosphate and metallic salts is slightly less than that in presence of glutathione alone.

As to the authors that the following agencies are responsible for bringing about the oxidation of food materials



not only in animal life but also in plant respiration

- (1) Reducing agents like glutathione chlorogenic acid, ascorbic acid, Palladin's "respiratory chromogens" Keilin's cytochrome, Warburg's "Ovoflavin" "lactoflavin" internal secretions etc. These substances take up oxygen directly from the air and induce the oxidation of food materials.
- (2) The surface of plant and animal cells.
- (3) The presence of small quantities of iron and traces of manganese and copper compounds.
- (4) Mild alkalies and phosphates.
- (5) Sunlight.

All these agencies seem to have their relative importance in causing the oxidation of the food materials possible in the plant and animal tissues, although they are not oxidised in the air outside. There is reason to believe that in animal oxidation, the internal secretions play an important rôle. It is well known that Nature hardly depends on one agency in carrying on its mechanism and in bringing about the oxidation of glucose and other oxidisable materials seems to take recourse to the foregoing agencies, which have been shown to accelerate the oxidation of food materials by air.

Several years ago one of us stated that the internal secretions act as inductors in the oxidation of food materials (Compare Dhar—*Chemie der Zelle und Gewebe* 1926, 13 119). It is gratifying to note that this view is being supported by medical men and physiologists (Compare S. Wright's *Applied Physiology*, Oxford University Press 1931 page 402).

## S U M M A R Y

1. Glucose is appreciably oxidised by passing air in presence of solid surfaces like titanium dioxide, silica, cerium hydroxide, ferrous hydroxide, manganous hydroxide. The

oxidation in the case of these hydroxides which also act as inductors is much greater than with titanium dioxide or silica. In presence of sodium phosphate, the oxidation aided by the above substances is appreciably increased.

2. In presence of glutathione, the oxidation with titanium dioxide or silica is also increased, but with the hydroxides, there is a slight decrease in the oxidation.

3. In presence of both phosphate and glutathione, the oxidation of glucose is still further increased, but with the hydroxides, the oxidation is appreciably decreased and is less than that in presence of phosphate alone.

4. In presence of insulin, the oxidation of glucose with titanium dioxide, silica, and the hydroxides increases. In this respect the behaviour of insulin and glutathione is practically the same. In presence of phosphate, insulin accelerates the oxidations but glutathione retards them. A mixture of insulin and glutathione acts better than either insulin or glutathione with titanium dioxide or silica and appears to be less effective with the hydroxides as inductors.

5. The amount of oxidation of glucose is appreciably increased when ferric chloride is added to a mixture of insulin and phosphate or of glutathione and phosphate, the oxidation in the latter being much greater than in the former.

6. The oxidation in a mixture of insulin and phosphate or of glutathione and phosphate increases with the concentration of ferric chloride. Traces of copper or manganese occurring singly or in mixtures of both, act as an accelerator, but in presence of larger amounts of the same, each one acts as a retarder in the oxidation of glucose in presence of either insulin and phosphate or glutathione and phosphate.

7. In presence of a mixture of insulin and glutathione aided by phosphate and metallic salts the oxidation is slightly greater than that of glutathione alone.

8. Reducing agents like glutathione, chlorogenic acid,

ascorbic acid internal secretions etc. act as inductors taking up oxygen directly from air and thus induce the oxidations of food materials.

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# NITROGEN FIXATION AND AZOTOBACTER COUNT ON THE APPLICATION OF MOLASSES AND SUGARS TO THE SOIL IN FIELDS

## PART I

*By* E. V. SESHACHARYULU

In publications from this laboratory it has been shown by Dhar and Mukerji that nitrogen fixation takes place on the addition of energy-rich substances like sugars (cane-sugar and glucose) or molasses to the soil. They have shown that the fixation of nitrogen not only takes place in ordinary soils but also in sterilised soils on the addition of energy-rich materials, when exposed to sunlight. From the results of their experiments, the above authors have concluded that nitrogen fixation in tropical soils is not only a bacterial process but due also to the photo-chemical and induced oxidations going on side by side since soil contains oxides of metals like iron, manganese, titanium etc. and is exposed to sunlight for several hours daily.

According to the bacterial theory the nitrogen fixation is due to the non-symbiotic organisms such as clostridium and Azotobacter which are partially responsible for the fertility of soils leaving apart the symbiotic bacteria leguminosæ. Clostridium works more or less under ærobic conditions and thus it seems probable that the nitrogen obtained from the air by this organism does not add any considerable quantity to the soil supply under ærobic conditions. The other organism namely Azotobacter is present in abundance in all tropical soils. This organism is aerobic and is mainly responsible for the non-symbiotic fixation of nitrogen from air. Many workers have shown that Azotobacter in culture media fixes atmos-

spheric nitrogen on the addition of energy rich substances like carbohydrates and increase in numbers with increase of fixation of nitrogen. But so far nobody has been definite about the nitrogen fixation in field conditions due to *Azotobacter*.

No quantitative work has been done either in cultures or in soil under natural conditons to obtain a relation between the actual increase in the *Azotobacter* numbers and the fixation of atmospheric nitrogen on the addition of energy-rich substances like carbohydrates. The present investigation was therefore undertaken by the author to determine how the *Azotobacter* in soils under natural conditions will be affected by the application of molasses which contains about 60 % of carbohydrates and whether there is any correlation between the *Azotobacter* numbers and the amount of fixation of atmospheric nitrogen. Another aim of the present work is to ascertain whether the fixation of atmospheric nitrogen in tropical soils is mainly a bacterial process or due also to other agencies namely photo-chemical and induced or catalytic oxidations.

Different amounts of molasses 10 and 30 Kilograms were added to two equal plots of land of area 144 sq ft. in the University grounds and a third plot of equal area was kept as control without the addition of molasses. The *Azotobacter* count and the nitrogen estimations (ammoniacal, nitric and total nitrogen) of all the three plots were made before the addition of molasses. The plots were dug up twice a month and the same amount of water was added to the three plots at the same time. At regular intervals the *Azotobacter* count and the nitrogen estimations of the plots were done.

The following conclusions were drawn by the author as a result of the experimental results :—

- (1) *Azotobacter* numbers do increase in abundance and reach a maximum where they remain more or less stationary and help the fixation of atmospheric nitrogen when molasses or sugars are added to the soil

- (2) No correlation or direct proportionality between the Azotobacter numbers and the nitrogen fixed is observed.
- (3) In the control plot Azotobacter numbers remain more or less stationary.
- (4) Nitrogen fixation in the tropical soils is not mainly a bacterial process but being aided by photo-chemical and induced or catalytic oxidations going on simultaneously.
- (5) Not only the available nitrogen but also the total nitrogen of the plots increases considerably on the application of molasses.
- (6) Moisture content of the molassed plots is always greater than the control.

SECTION II  
PHYSICS

# A CRITICAL STUDY OF ACTIVE NITROGEN PHENOMENON

By L. S. MATHUR

(*Physics Department, Allahabad University*)

## INTRODUCTION

The first observation on what is now called Active Nitrogen appears to have been made by E. Warburg<sup>1</sup> in 1884, who found that if a discharge is passed through Nitrogen in presence of traces of Oxygen a 'whitish, shimmering cloud' appears in the tube. But the first systematic experiments on pure Nitrogen were performed by E. P. Lewis<sup>2</sup> in 1902, in Warburg's laboratory at the university of Berlin. Lewis showed that the glow can be produced when a disruptive discharge is passed through flowing Nitrogen gas. The glow persists much farther away from the electrodes in the flowing gas; he naturally concluded that the gas is activated in the discharge space, but continues to show this activity for some time even after the discharge is withdrawn. Many important observations on the spectrum of the afterglow, as it was called, were performed by E. P. Lewis. The spectroscopy of the afterglow was carried out in great detail by Fowler and Strutt<sup>3</sup> (Lord Rayleigh II) between the years 1911-1918 and Lord Rayleigh continued to perform many interesting observations alone.

The first theory of the phenomenon was given by M. N. Saha and N. K. Sur<sup>4</sup> in 1926, and the theory has had amazing adventures in subsequent years. In spite of the enormous amount of work the phenomenon appears to be still mysterious. I have therefore, in the present article attempted to make an exhaustive and critical survey of all experimental and theoretical investigations on the subject.



## EXPERIMENTAL METHODS FOR PRODUCING ACTIVE NITROGEN

The activated form of Nitrogen is usually prepared by two methods—(1) By passing a condensed discharge (also disruptive discharge) in a current of purified Nitrogen. By an electrodeless discharge in a bulb filled with gas at low pressure.

(1) In the first method, Active Nitrogen is produced by introducing Nitrogen into a discharge tube whose electrodes are made up of either Al, Pt or W; these are attached to the secondary terminals of a large induction coil or to the terminals of a 22,000 volt transformer. This method was developed by E. P. Lewis who used the following apparatus:

The discharge was passed from an induction coil. Between the secondary terminals a condenser was placed while a gap was placed in series as shown in Fig. 1.

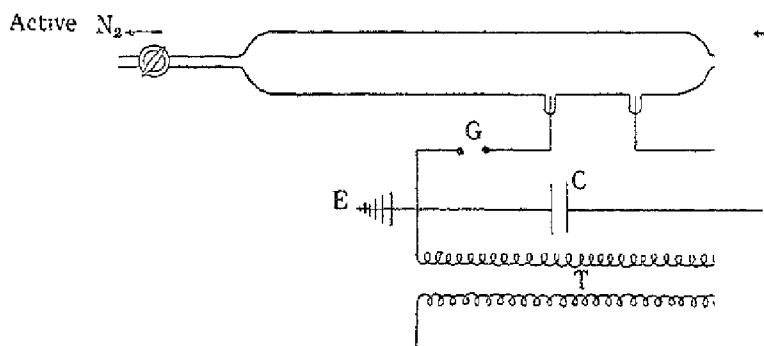


Fig. 1

A continuous stream of Nitrogen was passed at low pressure through the exciting tube. From here it was led into a side tube provided with quartz-windows, so that the spectrum could be photographed end-on.

Spurious results may, however, vitiate the experiment when this method of excitation is used. It is often observed that the Second Positive bands together with the line

and  $N^+$  are present when proper precautions are not taken to eliminate stray light from the exciting discharge. Sometimes the earthing arrangements are not good and stray discharge may pass through the afterglow space. These spurious effects are eliminated by two methods: (1) by use of the method of sectored disc, (2) By giving several rectangular bends to the observation tube, so that stray light from the exciting discharge does not fall on the afterglow space.

The sectored disc method is due to E. P. Lewis<sup>2</sup>. In this a large metallic disc provided with ten projecting sectors with intervals of several centimeters between them was used. These acted as intermittent screens when the disc was rotated at a uniform rate by a motor. An adjustable contact allowed the current to be broken at any given phase of the sector. Thus the afterglow space was exposed only when the discharge was actually cut off.

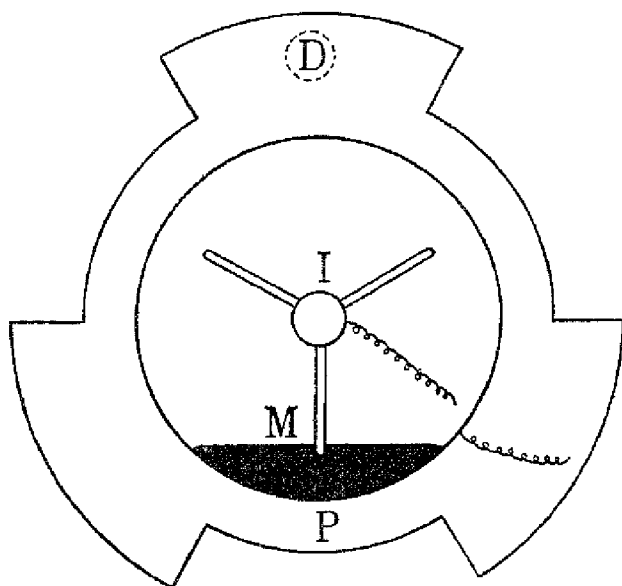


Fig 2

Johnson and Jenkins<sup>5</sup> have also described in their experiments the same type of magnetic interrupter. It was introduced into the primary circuit of an induction coil. The inter-

rupter had three solenoidal coils corresponding to three prongs I placed at  $120^\circ$ , which made periodic contact with a mercury surface M as shown in Fig. 2. A disc P consisting of three sections of  $60^\circ$  angle was fixed to the axle of the interrupter and 'tuned' so that observation of the light from the tube D was possible only when the discharge current was off.

The second method of cutting off stray light is to bend the discharge tube at right angles to the observation tube and to put one or two earthed metallic gauges in the way of the flowing activated gas, so that the discharge is all conducted to earth and nothing passes through the afterglow. This was done by Kichlu and Acharya<sup>6</sup>.

(2) Later experiments have shown that the afterglow is also generated when an electrodeless ring discharge is passed

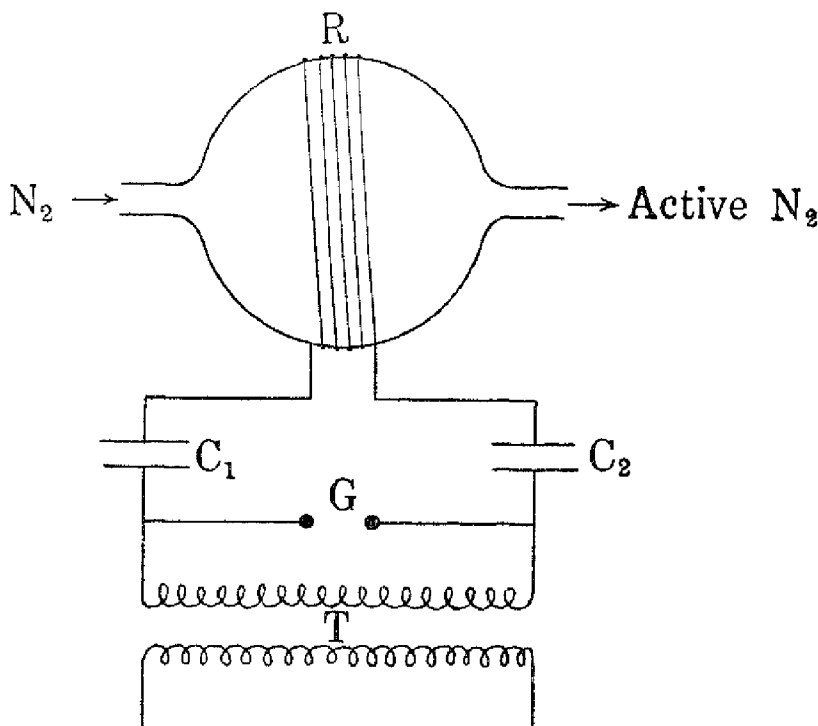


Fig. 3

in a bulb filled with Nitrogen at appropriate low pressure. The pyrex bulb of a suitable size was employed. A coil of a

few turns was placed along the diameter of the bulb and connected to an oil-insulated condenser of 0.0114 F capacity as shown in Fig. 3.

The other sides of condensers  $C_1$   $C_2$  were connected to a transformer rated at 24000 volts and sixty cycles. A spark-gap G of 1 cm. was placed across the terminals of the condenser and an air-blast was allowed to play on it. The uniform flow of the gas through the bulb was regulated by introducing the gas through a reservoir A of considerable size and then through a capillary tube B to the bulb D as shown in Fig. 4. The reservoir A was connected to a graduated manometer C which keeps the pressure within it constant. The pressure within A is kept at about 80 cms. of mercury. Lord Rayleigh<sup>7</sup> employed a standard pressure of 0.0035 cm. to obtain the electrodeless ring discharge.

Nitrogen employed in these experiments can be prepared (1) By any chemical means e.g., a pure variety of Nitrogen is obtained by heating BaN as shown by Tiede<sup>8</sup> and Domcke (2) Commercial Nitrogen cylinders can be employed in which case the gas has to pass through a series of tubes containing purifiers principally (a) Alkaline Pyrogallol solution [22% aqueous solution of Pyrogallol mixed with five or six times as much KOH solution (3 : 2)] which will remove the excess of Oxygen present in the gas (b) Phosphorus Pentoxide (c) Potassium Hydroxide (d) Calcium Chloride, to remove the last traces of moisture. If an aspirator is used as a reservoir for Nitrogen then the gas can be pumped by means of a Gaede Pump and the exhaust gas can again be pumped back to the reservoir. Thus the whole arrangement becomes automatic and long exposures can be given at a time.

## SPECTRUM OF THE AFTERGLOW

Perhaps, next to the persistence of the afterglow, the spectrum itself is the most interesting phenomenon, in the study of the active modification of Nitrogen.

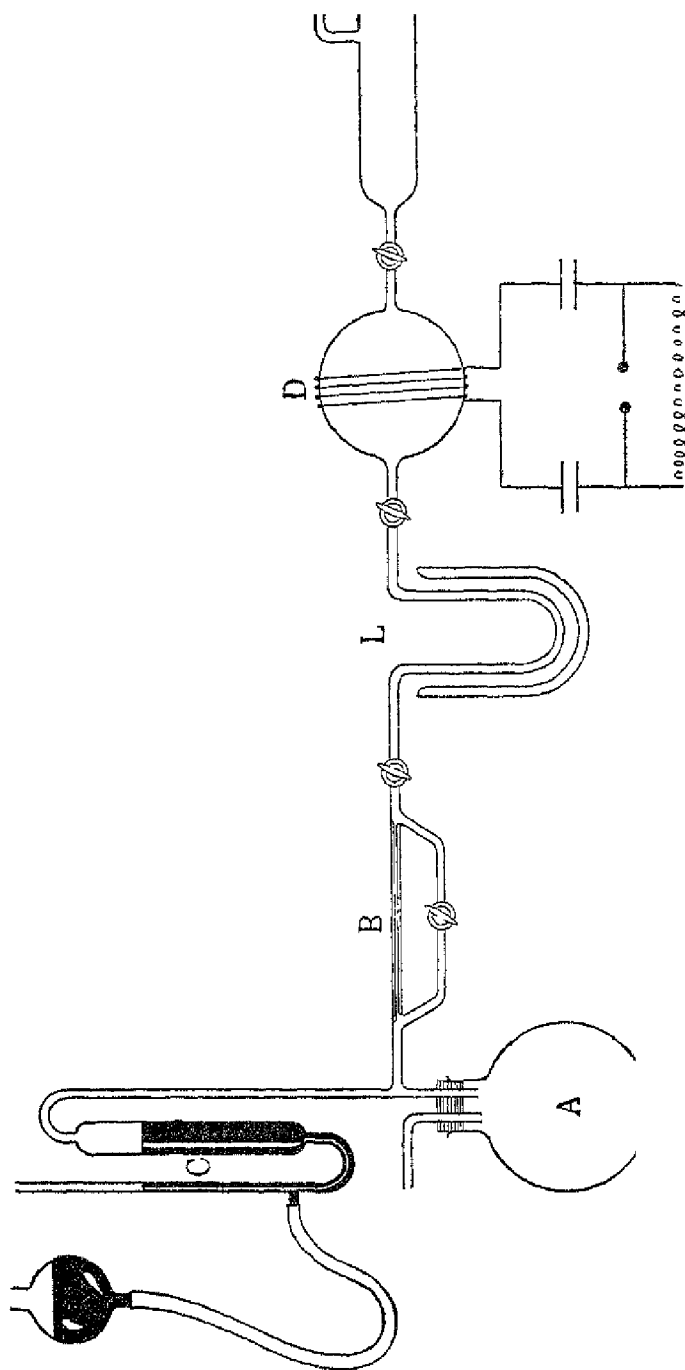


Fig. 4

P. Lewis in his original work found that the spectrum afterglow was quite characteristic. He observed that by sectoring a disc for the observation of the afterglow the Positive group of  $N_2$  bands does not occur while the bands of the First Positive group persisted and there were a few lines due to foreign atoms, like  $\lambda$  5461 of the  $N$  atom. Some of the bands of his plates remained unidentified and their origin was clearly established through the work of Fowler and Strutt.

In the early stages of their investigations on the active afterglow of Nitrogen, Fowler and Strutt found that the so-called afterglow spectrum consisted of three groups of bands which they termed  $\alpha$ ,  $\beta$  and  $\gamma$  bands of the afterglow spectrum. The wave-lengths and wave-numbers of these are given in tables 1, 2, 3.

Table 1. *Visible  $\alpha$ -bands of the Afterglow*

Wave-length $\text{\AA}^\circ \text{U}$	Frequency $\text{cm}^{-1}$	Intensity
6322.73 } Red	15812	2
6252.81 }	15989	5
6185.44 }	16163	7
5854.69 } Yellow	17076	4
5804.28 }	17224	10
5755.20 }	17371	8
5442.25 } Green	18370	1
5407.08 }	18489	5
5372.78 }	18607	5
5053.6 } Green	19782	2
6030.8 }	19872	2

Table 2  $\beta$ -bands of the Afterglow

S. No.	Wave-length $\text{\AA}^\circ \text{U}$	Frequency $\text{cm}^{-1}$	Intensity
1	4312.3 } 4296 5 }	23183 } 23268 }	1
2	4042.8 } 4028 7 }	24728 } 24815 }	2
3	3801.9 } 3789.3 }	26295 } 26383 }	4
4	3584.7 } 3572.9 }	27888 } 27981 }	6
5	3387.2 } 3376 8 }	29514 } 29605 }	9
6	3207.4 } 3198.4 }	31169 } 31257 }	10
7	3043.2 } 3035 0 }	32851 } 32940 }	10
8	2893.0 } 2885.4 }	34556 } 34647 }	9
9	2754.5 } 2747 9 }	36294 } 36381 }	7
10	2626.9 } 2620 9 }	38057 } 38144 }	4
11	2509.0 } 2503 2 }	39845 } 39937 }	1
12	2951.2 } 2944 0 }	33875 } 33958 }	2
13	2923.8 } 2916 2 }	34192 } 34281 }	2
14	2809.7 } 2802 7 }	35581 } 35670 }	2
15	2786.5 } 2780.1 }	35877 } 35690 }	2

Wave-length Å. U.	Frequency cm <sup>-1</sup>	Intensity
2732.2 } 2726.0 }	36590 } 36673 }	1
2678.8 } 2672.9 }	37319 } 37402 }	3
2608.6 } 2602.9 }	38324 } 38408 }	2
2558.0 } 2552.3 }	39082 } 39169 }	2
2542.8 } 2537.1 }	39315 } 39404 }	1
2493.9 } 2488.3 }	40086 } 40176 }	3
2433.2 } 2428.2 }	41086 } 41171 }	3
2387.0 } 2382.3 }	41881 } 41964 }	1
2331.5 } 2326.8 }	42878 } 42965 }	2
2236.1 } 2232.3 }	44707 } 44783 }	1

Table 3.  $\gamma$ -bands of the Afterglow

Wave-length Å. U.	Frequency cm <sup>-1</sup>	Intensity
3009.55	33217	
2859.80	34957	..
2722.43	36721	..
2595.80	30512	..
2478.90	40328	
2370.38	42174	.
2269.57	44047	
2154.80	46493	.



In the later investigations of Fowler and Strutt it was definitely proved that the visible group of bands designated by  $\alpha$ -bands consists of a selection of the First Positive bands of Nitrogen, while the  $\beta$  and  $\gamma$  bands are really the members of the band systems of the NO-molecule which is probably formed in the observation tube due to the presence of Oxygen or compounds of Oxygen. Their experiments showed that  $\beta$  and  $\gamma$  bands were not connected with the  $\alpha$ -group and their intensity depended to a great extent on the presence or absence of Oxygen or Oxygen yielding compounds. In fact they were able to remove all these bands completely by proper purification of the sample of Nitrogen giving rise to the afterglow.

It was thus shown without question that the  $\alpha$ -group of bands of the afterglow spectrum was merely a few bands belonging to the First Positive Group of Nitrogen with different relative intensities from those when this group is obtained by the usual electric discharge.

An infra-red spectrum of the afterglow taken by Kichlu and Acharya revealed the most important fact that while in the visible and ultra-violet there is a peculiar selection of the First Positive bands, in the infra-red the afterglow bands appeared without any particular distinction. The infra-red afterglow was studied further by G. Cario<sup>9</sup> only recently. He obtained (12, 12), (11, 11) bands of this group and at the limit of the red region found that (4, 1) band appeared with enhanced intensity.

To sum up, we may say that the spectrum of the afterglow comprises only some of the bands of the First Positive Group of Nitrogen. In fact all the bands from  $v'=4$  to  $v'=13$  are observed with an anomalous distribution of intensity. All the afterglow bands so far observed by different authors have been enclosed within a closed boundary indicated in Table 4 with thick lines.

[illegible]

Table 5. Observed & calculated intensities of  $\alpha$  bands of  $\lambda$ 

Transition	$\lambda$ Å. U Kneser <sup>10</sup>	Active Nitrogen		Ordinar
		Intensity observed in $\alpha$ -band by Kneser <sup>10</sup>	Intensity of $\alpha$ -bands by Fowler <sup>2</sup> .	Intensity in 1st +ve band by McLennan and Rudy <sup>11</sup>
4-1	6788	2		4
5-2	6704	4		5
6-3	6624	6		5
6-2	6070	3		2
7-4	6545	4		5
7-3	6014	1		3
8-5	6469	2		5
8-4	5959	1		3
9-6	6394	3		6
9-5	5906	2		5
10-7	6323	6	2	4
10-6	5855	6	4	5
10-5	5442	2	1	1
11-8	6252	10	5	3
11-7	5804	10	10	0
11-6	5407	8	5	0
12-9	6185	5	1	0
12-8	5755	6	8	4
12-7	5375	5	5	0
11-5	5053		2	
12-6	5031		2	

It will be interesting to note their peculiar intensities as compared with the normal spectrogram of the First Positive bands. Theoretical and observed intensities of these bands are given in Table 5.

Johnson and Jenkins<sup>5</sup>, Okubo and Hamada<sup>13</sup>, have conclusively proved that the Second Positive bands of  $N_2$  are definitely absent from the spectrum of the light of the afterglow, provided it is free from the stray light which comes from the exciting discharge due to internal reflections.

## PRESENCE OF ATOMIC NITROGEN

In a previous account<sup>14</sup> regarding the theories which attempt to offer rather imperfectly the explanation of this interesting phenomenon, we tried to show that atomic Nitrogen cannot exist in a segregated afterglow which is found to persist for extraordinarily long periods. It will be enough to mention here that the direct experiments like those of Wrede,<sup>15</sup> Broadway, and Jackson<sup>16</sup> are investigations in which the contents of the discharge space have been allowed to mingle with the molecules producing the afterglow. Therefore it cannot be established definitely that atomic Nitrogen exists in the space where the observations are made on the afterglow. Spectroscopic experiments such as those of Kichlu and Acharya<sup>17</sup> to search the resonance lines of Nitrogen also give negative results. In view of these conclusions we are led to believe that atomic Nitrogen has nothing to do with the production and persistence of the afterglow.

## PRESENCE OF IONISED NITROGEN

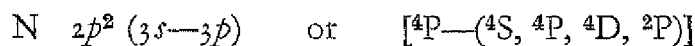
Careful experiments to detect the presence of ions in the afterglow have also given negative results although the original results of Fowler and Strutt<sup>3</sup> lead to the conclusion that the conductivity of the gas is of the order of a salted Bunsen flame. This is probably due to the fact that there is a leakage of

charge from the discharge space to the experimental space. When adequate precaution is taken for removing all ions in the flowing Nitrogen gas by means of a number of grids placed in the path of the gas, which are connected to the earth, the gas flowing beyond the grids still shows the afterglow phenomenon, but no electrical conductivity is observed.

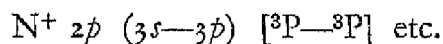
## SPECTRUM OF THE EXCITING DISCHARGE

It will be important to compare the spectrum of the afterglow with that of the exciting discharge. It was noticed long ago by Fowler and Strutt that an ordinary discharge in Nitrogen producing only the line spectrum fails to develop the afterglow. They further noticed that even if a condensed discharge is employed in such a manner that the band spectrum is not developed then the afterglow also does not appear. The effect of the condenser is to reduce the intensity of the First Positive bands, to heighten that of the Second Positive bands and to suppress that of the Third Positive bands. They found that in addition to the above-mentioned bands a new series of Nitrogen bands appeared which were not recorded before and in conformity with Deslandres terminology designated them as "Fourth Positive" bands. They, however, form a characteristic feature of the spectrum producing the afterglow.

Herzberg<sup>18</sup> made a systematic study of the spectrum of the afterglow discharge and found that the arc lines of Nitrogen in the red and in the infra-red are present in the spectrum of the exciting discharge.



The spark lines due to the transitions



were also observed.

It is mentioned that the arc lines and the spark lines in the exciting discharge occur with great intensity before an

intensive afterglow can occur. In a discharge which is just not giving the afterglow these also do not occur. The spark lines become less intense at high pressure but the correlation between the appearance of the arc lines and the production of the afterglow is not very striking.

Bay and Steiner<sup>19</sup> also confirmed the results of Herzberg and showed that the arc spectrum of N appears in the negative glow of the activated gas and further in the same glow the red and the ultra-violet arc lines of Nitrogen are also to be found.

### EFFECT OF SURFACES

It has been noticed by all workers that surfaces have got a marked effect on the persistence of the afterglow. It was early observed by Willey<sup>20</sup> that a piece of gauge covered with black oxide of copper at once destroyed the afterglow. Recently Lord Rayleigh<sup>7</sup> has shown that the deactivating influence of surfaces can be entirely removed by treating the surface with either a thin layer of Sulphuric Acid or Meta-phosphoric Acid. Bulbs whose surfaces have been rinsed with these reagents preserve the afterglow for a period of about six hours. Lord Rayleigh tried to find out the law of decay of luminosity for the Active modification of Nitrogen possessing such a long life.

### VARIATION OF THE LUMINOSITY OF AFTERGLOW WITH TIME

It has been found that the luminosity of the afterglow varies with time in a definite manner. From the law of decay of luminosity it has been possible to determine the type of chemical change—whether it is monomolecular or bi-molecular change. The theory of the method is given below.

In an elementary process, let there be  $\alpha$  active particles and  $\beta$  molecules and let their number per unit volume be  $n$

and  $N$  respectively. Then the number of elementary processes for an element of time  $dt$  is proportional to  $n^\alpha N^\beta dt$ .

$$-dn = A n^\alpha N^\beta dt.$$

$$\text{or } -\frac{dn}{n^\alpha} = AN^\beta dt.$$

$$\text{or } \frac{n^{1-\alpha}}{\alpha-1} = AN^\beta dt.$$

$$n = [(\alpha-1)(AN^\beta t + C)]^{1/(1-\alpha)}$$

Now the intensity  $I$  is given by

$$I = -B \frac{dn}{dt}$$

$$= AB n^\alpha N^\beta$$

$$\therefore I = ABN^\beta [(\alpha-1)(AN^\beta t + C)]^{\alpha/(1-\alpha)}$$

When  $\alpha=1$ , it is a monomolecular change.

$\alpha=2$  „ „ „ bi-molecular change.

$\alpha=3$  „ „ „ tri-molecular change.

Now for a monomolecular change

$$I = ABN^\beta e^{-AN^\beta t + C}$$

i.e.  $\log I$  varies exponentially with time for a mono-molecular change.

For a bi-molecular change  $\alpha=2$ .

$$I = ABN^\beta (AN^\beta t + C)^{-2}$$

$$\text{or } \frac{1}{\sqrt{I}} = ABN^\beta (AN^\beta t + C)$$

$$\frac{1}{\sqrt{I}} = \text{Constant} \times t + \text{Constant}.$$

i.e.  $\frac{1}{\sqrt{I}}$  varies directly as the time interval for a bi-molecular change.

a tri molecular change  $\alpha = 3$

$$I = ABN^{\beta} [2 (AN^{\beta}t + C)]^{-3/2}$$

$$\frac{I}{I^{3/2}} = \text{Constant} \times t + \text{Constant.}$$

varies directly with time interval  $t$  for a tri-molecular

erent workers like Angerer<sup>21</sup>, Rudy<sup>22</sup>, Kneser<sup>23</sup>, and Klinkmann, Willey<sup>25</sup> and Lord Rayleigh<sup>3</sup> have found out the law of decay of the afterglow and the chemical change therefrom.

Angerer investigated the rate of diminution of the afterglow time with the help of a photo-electric cell. The light afterglow was allowed to fall on the photo-electric cell which was connected to a quadrant electrometer of which the deflection was observed from second to second. The diagram of the apparatus employed is shown in the figure below.

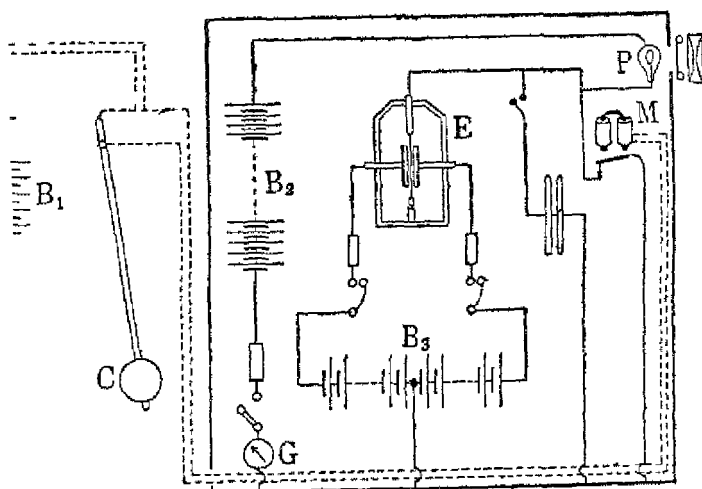


Fig. 5

photo-electric cell, M—Electromagnet, E—Electrometer—Batteries, and G—Galvanometer.

results obtained showed that the square root of the



intensity of the afterglow is inversely proportional to the square of the time. This leads to the conclusion that the law of decay of the afterglow corresponds to a bi-molecular change.

The work of Kneser<sup>23</sup> on the decay of the afterglow of Active Nitrogen is very much similar to that of Angerer<sup>21</sup>. Only instead of a photo-electric cell, a visual photometer is employed. It produces a matching of the two fields (one due to the afterglow of the glow and the other due to a standard source of light) observed through a Lummer Cube, which gave measurements of the intensity at a particular instant. The result as to the law of decay is that the decay of the afterglow of Active Nitrogen corresponds to the law of a bi-molecular chemical change.

In the experimental arrangement of Lord Rayleigh for the observation of the decay of luminosity, a visual photometer was employed which he used in his previous in-

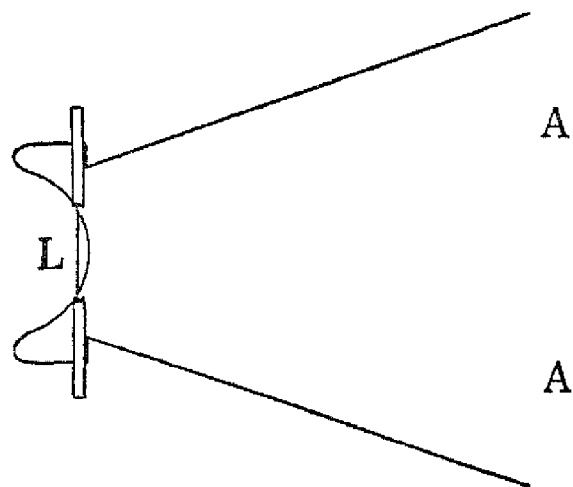


Fig. 6

the photometry of the night sky spectrum. The luminosity of the afterglow was matched against a standard source of light.

standard source of light was a flat crystal of Potassium Uranyl Sulphate which was mounted in a tube as shown in Fig. 6. A convex lens L of short focal length could be focussed on the luminous crystal P, (self-luminous by its own radio-activity). The brightness of the afterglow was equalised by means of neutral glasses placed over the surface of the bulb in the region of observation. The neutral glasses were also selected so that the density ( $\log_{10}$  Opacity) could be increased in steps of 0.10. The introduction of each neutral glass diminished the intensity in the ratio 2 : 1. The time for the matching of the successive stages of luminosity was determined. The intensity was thus known at different times. A curve was now plotted between  $\frac{I}{\sqrt{I}}$  and  $t$  which was found to be a straight line. It may, however, be mentioned that the straight line obtained by plotting  $\frac{I}{t^{3/2}}$  against  $t$  was in better agreement with observed values, but Lord Rayleigh from general considerations seems to prefer a bi-molecular chemical change to a tri-molecular one. Anyhow, the glow is definitely not mono-molecular.

By using different kinds of coatings in the bulb containing the afterglow, Lord Rayleigh came to some very important conclusions. He found that in an uncoated bulb, bulb coated with Apiezon oil, or any other, catalytic destroyer of the afterglow, the law of decay of luminosity is exponential and corresponds almost to a mono-molecular change. Secondly, in the early stages of luminosity in bulbs whose surfaces have been specially treated to overcome the catalytic action of the walls, the law of decay is the same as that of uncoated or Apiezon-coated bulb. After lapse of a certain time the law becomes entirely bi-molecular.

Further, he observed that the result of suddenly compressing the gas was more or less identical with the observations of Fowler and Strutt. On compressing the gas the

glow increased but when the original volume was restored the luminosity did not attain its intensity as it would have done had the glow decayed at constant volume. Lord Rayleigh's conclusion is that the decay is more rapid at higher concentration and the order of reaction is higher than the first.

## REACTIONS OF ACTIVE NITROGEN WITH ATOMS

The great activity of Nitrogen in the afterglowing state is ascribed to its unusual chemical reactivity. Nitrogen in ordinary state fails to combine practically with any element, but in the activated state it immediately forms nitride of the element and excites the atom spectroscopically. According to the original hypothesis of Saha and Sur<sup>4</sup>, the molecule of Nitrogen in the active modification is loaded with a definite amount of energy which is transferred to the foreign atom or molecule present in the afterglow space by collisions of the second type. We shall come to a discussion of the rival theories just a little later, meanwhile we shall attempt to collect all the facts which give us an idea of the energy-content of the excited molecule

The best way of estimating the energy of the excited molecules is to make them collide with vapours of such atoms whose energy levels are completely known and which do not chemically react with the Active Nitrogen. But all the elements form nitrides with Active Nitrogen, hence it is best to confine our attention to spectra of the atoms and molecules. Early experiments on this line were carried out by E. P. Lewis, Fowler and Strutt, but these were more or less of a qualitative nature. The real quantitative work in this line began after the announcement of the theory propounded by Saha and Sur. The central idea was to find out the highest excitation level of different elements from which the total energy content of the molecule could be deduced.

The first experimental work on the excitation of metallic spectra in Active Nitrogen after the publication of Saha's theory

was that of Ruark, Foote, Rudnick and Chenault.<sup>26</sup> Their experimental arrangement is given in Fig. 7. An electrodeless discharge was passed in a bulb D about 30 cms. in diameter.

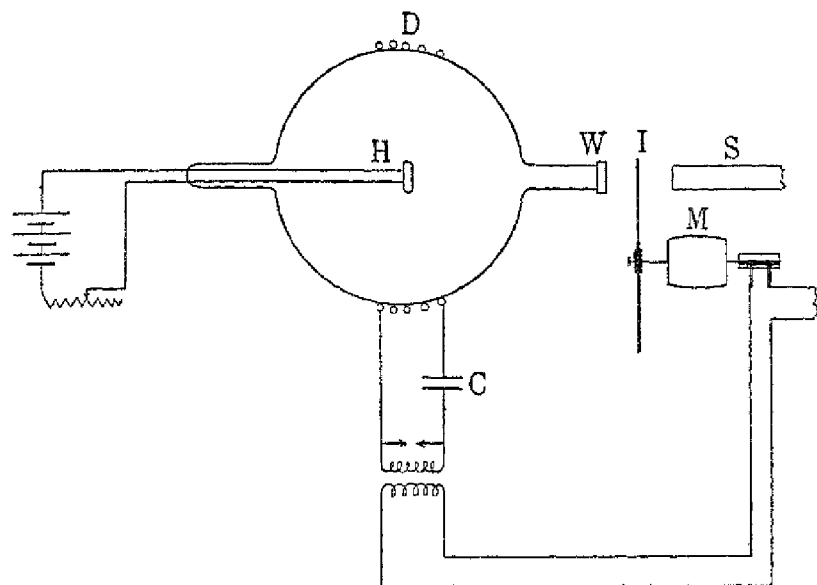


Fig. 7

The observation of the light from the bulb was made through a sectored disc I carrying a commutator on its axle as shown in the figure. At the centre of the bulb was a small crucible surrounded by a heater H of nichrome wire which contained the metal to be vaporised. During the course of the experiment nitrides of the metals accumulate in considerable amounts. Nearly all the nitrides are explosive and some are dangerously so. In the case of Mercury, the nitride is formed in the discharge and in the succeeding discharge it is broken up so that the pressure of the Nitrogen in the bulb remains constant, thus enabling the use of a bulb sealed with Nitrogen under a suitable pressure Ruark investigated the spectra of Hg, Zn, Mg, Tl and Cd. Their results were not very conclusive.

Okubo and Hamada<sup>13</sup> performed a more systematic study of the spectra of Hg, Cd, Zn, Mg, Na, K, Tl, and Ca. They used the condensed discharge method of the production of the

afterglow and took great care to avoid all stray light and stray discharge entering the observation tube. A bulb of pyrex glass or fused silica was placed sideways in an observation tube and the metal was heated in a Bunsen flame. Light was always observed end-on through a quartz window.

In all these experiments the arc spectrum was excited almost completely whereas the spark spectrum did not appear. It will be interesting to note that the excitation potential of the resonance lines of  $\text{Ca}^+$  is about 9.26 volts and the highest level excited by Active Nitrogen is in the case of Mercury atom corresponding to the excitation potential of 9.51 volts. It thus appears that Calcium would not only be ionised by Active Nitrogen but the metallic ion so formed can be excited to give the resonance lines H and K. The experiment is difficult to perform because as soon as the active gas comes into contact with Calcium, the nitride of the metal is immediately formed, thus destroying the possibility of ever observing the resonance lines of  $\text{Ca}^+$ .

Another aspect of the work of the above-mentioned authors is the total energy-content of the activated molecule. They obtained a very sharp limit of 9.51 volts. When Active Nitrogen was allowed to act on Mercury vapour the  $2^3\text{P}-4^3\text{D}$  line ( $\lambda 2652 \text{ \AA}$  U.,  $E=9.51$  volts) was excited while the next line  $2^3\text{P}-5^3\text{D}$  was not obtained. From these results the authors conclude that when the excited molecule gets deactivated it loses the energy 9.51 volts. This finding is in agreement with all the observed results collected together in Table 6.

In column 5 of the table the highest energy level in the case of each element is given and it will be seen that all the other highest levels in the individual cases are below 9.51 volts. A brief summary of the details of the spectra of different elements examined are given in the last column of the said table.

Hg.	2654 52	$6s6p^3P-6s8d^3D$	7096	9 51	<p>E. P. Lewis observed that <math>\lambda 2537</math> of Hg. was very strong due to the vapour from the pump. Fowler and Strutt observed that the entire arc spectrum of Mercury is developed in Active Nitrogen and all the lines belong to triplet series and include the lines of first and second subordinate series. Okubo and Hamada found that the highest level observed was <math>4d</math> corresponding to the excitation potential of 9.51 volts, but triplet lines <math>\lambda 2925, 2576, 2464, 2805, 2484, 2378</math> were not observed although the excitation potentials of these lines is only about 1.4 volt and .32 volt greater than the former. Ruark, however, found that series numbers upto 10.0 volts energy. Mercury nitride was obtained which is explosive. Hg. vapour is found not to be ionised (Constantinides, <i>Phys. Rev.</i>, 30, 95, 1927)</p>
Cd.	2640	$3P_2-^3D$	4546	8 39	
Zn.	2409	$3P_2-^3D$	1378	9 18	

Using electrodes of Zinc, Lewis obtained the Zinc lines  $\lambda 4811, 4722, 4680, 3345, 3303, 3282, 3072, 3035, 3018, 2801, 2771, 2756$ . Okubo and Hamada observed a large number of additional lines and found that the highest level obtained was  $9d$

Element	Line of highest excitation	Series classification	Highest Level $\text{cm}^{-1}$	Energy value volts	Brief Description
Mg.	2783	$3s3p^3P-3p^2$	$3p\ 2838$	7	Lord Rayleigh and Fowler observed the arc lines 4571 33, 3838.44, 3336 83, found that the spectrum was intermediate between a flame and an arc. Okubo and Hamada observed in addition $2p-2s$ , $2p-4s$ , $2p-6d$ , lines and found that substances of various colours were left behind
$\text{Mg}^{+}$ .					Not recorded
Na.					Fowler and Strutt noticed that when sodium is heated a little above its melting point in Active Nitrogen the entire arc spectrum of Sodium is observed. When heated a little more strongly the vapour close to the metal becomes green while it is surrounded on its outer side with bright yellow aureole. In the green region only the green line (Energy of excitation 4.22 volts) is observed while no yellow line is found and the principal series is strongly visible in the yellow aureole. Observations of Okubo and Hamada were identical. In a later investigation they observed that the difference in colour of the Sodium vapour in the central column and the outer aureole depends on the density difference between the vapours in the two places. It has been confirmed that when the dense vapour of Sodium comes in contact with Active Nitrogen the band spectrum of Sodium molecules appears and on further increasing the vapour density an excitation of band spectrum due to NaN results. Two bands are observed at $4530$ , and $4364\text{\AA}$ U. They are probably due to NaN. Further work is required on the origin and structure of these bands.

Cs.				..		Principal series lines were stronger in purple aureole, while in the yellowish purplish core the lines of the subordinate series were more enhanced. The highest level observed is 8 <i>d</i> .
Tl.	2494	..	..	..	..	Reddish yellow nitrides are formed. Besides the lines observed by Ruark many other lines are observed. The highest level is 9 <i>d</i> . Nearly the whole arc spectrum is excited. Fowler and Strutt used chlorides of the metal but observed no bands. Only arc lines were observed. Almost the whole arc spectrum is excited.
Ca.	..	.	..	..	..	The experiment was unsuccessful because even in the solid state the stream of Active Nitrogen produces nitrides of the metal.
Ca <sup>+</sup> .	..	..	..	..	..	The excitation potential of the spark resonance lines of the metal 3934K is 9.26 volts and therefore it would be interesting to find out whether these lines appear in the afterglow or not.
I <sub>2</sub> .	..	..	..	..	..	Iodine was found to be ionised (Constantinides, <i>loc. cit</i> ). Smyth finds the I. P. of I <sub>2</sub> to be 9.4 ± .1 volts (P. R. 16, 501, 1920).



## SPECTRA OF MOLECULES EXCITED IN ACTIVE NITROGEN

One of the most novel applications of Active Nitrogen is the development of band spectra of certain molecules placed in the afterglow. Broadly speaking two types of molecules may be distinguished from each other. In the case of some of the molecules the spectrum is developed without decomposition or chemical change. To the second class of molecules may belong those which undergo a chemical change in presence of Active Nitrogen and then the resulting compound may or may not be excited to emit its own spectrum. Suffice it to say, that the interaction of molecules with Active Nitrogen is not quite simple and on account of many side-reactions, the details of the mechanisms of which are obscure, the phenomenon does not allow one to make a proper interpretation of the observed spectra. It is however significant that in spite of all these difficulties of a clear interpretation the experimental results can be explained in most cases on the result of Okubo and Hamada<sup>13</sup> who think that the total energy-content of the Nitrogen molecule in the activated state is 9.51 volts.

To the first class of compounds may belong NO, CO, I<sub>2</sub>, Br<sub>2</sub>, Cl<sub>2</sub> etc. which give their own spectra after being excited with Active Nitrogen. Knauss<sup>27</sup> found that when NO is allowed to come in contact with Active Nitrogen three band systems are generally observed which are called  $\alpha$ ,  $\beta$  and  $\delta$  systems of NO. The three band systems  $\alpha$ ,  $\beta$  and  $\delta$  are due to the transitions  $A^2\Sigma \rightarrow X^2\Sigma$ ,  $B^2\pi - X^2\Sigma$  and  $C^2\Sigma - X^2\Sigma$  respectively. The highest vibrational quantum number for the uppermost state  $C^2\Sigma$  is  $v = 0$  and therefore the maximum excitation potential required for the appearance of these bands is 6.44 volts, which is far below 9.51 volts and therefore their origin can be easily explained with the hypothesis of total energy of 9.51 volts of the Active Nitrogen molecule

In exactly the same way Knauss<sup>27</sup> found out the bands

which are excited by Active Nitrogen in carbon-monoxide. He found that the fourth positive bands of carbon-monoxide due to the transition  $A^1\pi - X^1\Sigma$  are easily obtained in Active Nitrogen while the third positive bands which are usually very intense in the discharge tube do not appear at all in Active Nitrogen. This can as well be explained by the fact that the  $b$ -level of CO has an excitation potential of 9.01 volts. This shows that the fourth positive bands will be observed but not the third positive bands whose excitation potential is 10.4 volts.

A summary of all such results available at the present time together with proper references is given in Table 7.

Amongst the second group of molecules may be regarded a large number of molecules like  $O_2$ ,  $CCl_4$ ,  $SiCl_4$ ,  $TiCl_4$  and nearly all the compounds of carbon.

When Oxygen is put on the afterglowing gas the green auroral line is obtained as reported by Kaplan<sup>28</sup>. The origin of the green auroral line can be easily explained from the following energy relations :—

$$\begin{aligned} O_2 &= O(^3P) + O(^1S) - 5.05 - 4.17 \\ &= O(^3P) + O(^1S) - 9.22 \end{aligned}$$

i.e. 9.22 volts are necessary to dissociate an  $O\ ^3P$  (normal) and  $O\ ^1S$  state, and we easily see that the energy imparted by Active Nitrogen is sufficient for this purpose. The dissociated atoms will take amongst themselves the balance of energy viz. .32 volts.

It is stated that Active Nitrogen reacting with Oxygen gives us NO molecules excited so as to be capable of giving  $\beta$  and  $\gamma$  bands. This was the observation of Fowler and Strutt and a detailed work was subsequently undertaken by Johnson and Jenkins.

The energy of excitation can be easily obtained. It is known that the highest vibrational level of the upper state of the  $\beta$  bands is 4 and corresponds to 6.08 volts. Hence the energy of excitation would be quite sufficient for the excitation



					<p>tained <math>{}^1D_2</math>-<math>{}^1S_0</math> [E. P.=5.09 +4 17=9 26]. No bands of <math>O_2</math> were obtained beyond the limit of Quaitz and a short trial exposure in the afterglow also gave no bands below 2000 Å. U. Since <math>O_2</math> absorbs light very strongly in this region, no further attempt was made to use it.</p>	Knauss	<p><i>Phys. Rev.</i> 33, 155, 1929. 32, 417, 1928.</p>
$\beta$ -bands of No. $B^2\pi$ - $X^2\pi$ .	4	6.08		<p>Johnson &amp; Jenkins <i>Phil. Mag.</i> 2, 621, 1926</p>	<p>The formula according to Jenkins, Barton and Mulliken for the origin of double-headed bands is  <math>\nu_0 = 45486.12 + 1029.429\nu'</math>  <math>- 7.460\nu'^2 + 0.1017\nu'^3 - 1892.119\nu'' + 14.4243\nu''^2 - 0.4021\nu''^3 + 0.001351\nu''^4</math>  Fowler &amp; Stuart obtained <math>\beta</math>-bands with maximum value of <math>\nu' = 3</math>.  Johnson &amp; Jenkins obtained a few more bands in the less refrangible part of the afterglow spectrum.</p>	<p>Jenkins, Barton &amp; Mulliken.</p> <p>Fowler &amp; Stuart</p>	<p><i>Phys. Rev.</i> 30, 150, 1927.</p> <p><i>Proc. Roy. Soc.</i> 85, 377, 1911. <i>Phil. Mag.</i> 2, 621, 1926.</p>
$\gamma$ -bands of No. $A^2$ $\bar{X}^2\pi$ .	1	5 7		<p>Stutt &amp; Fowler</p>	<p>The null line formula for the <math>\gamma</math>-bands is given as follows —</p>		



vibrational level is 6 and the formula for the band heads is as follows.

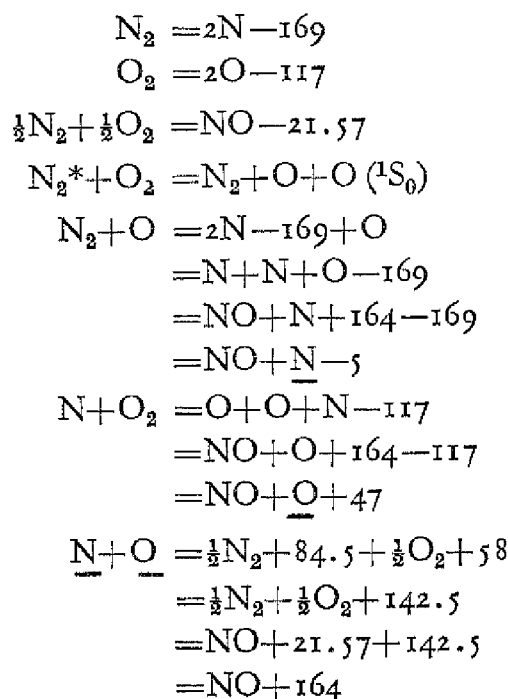
$$\begin{aligned} \nu &= 64737 + (1497.28\nu' - \\ &\quad 17.24\nu'^2) \\ &\quad - (2149.74\nu'' \\ &\quad - 12.703\nu''^2) \end{aligned}$$

Knauss says that the absence of the third positive group of CO may be ascribed to high excitation potential of the C-level which is about 10.35 volts above the ground state.

Burge

*Phys. Rev.*  
28, 1157,  
1926.

of the observed bands. Now we have to account how excited NO is formed from oxygen. The energy relations which define the interaction between  $N_2$  and  $O_2$  are as follows :—



### NEWER NITROGEN GLOWS

In a number of papers Kaplan<sup>29</sup> has described what he calls the second and third afterglow of Nitrogen. A discharge is passed through a Nitrogen tube at a definite pressure and the spectrum is obtained through a rotating sector. The arrangement is such that the plate is exposed only when the discharge is cut off. The second afterglow is only produced when the surface is specially treated (for details see *Pub. Astro. Soc. Pac.*, 47, 257, 1935) and the discharge is condensed though strong. He finds that the spectrum of the afterglow consists of Negative Nitrogen bands of  $N_2^+$ , second positive bands, first positive bands with higher vibrational quantum numbers as well as Vegard Kaplan bands. The spectrum resembles that of the aurora. The third afterglow is so weak that there is scarcely

any glow in the tube. The spectrum of the afterglow shows no negative bands but only the first and second positive bands. It is very much like the night-sky spectrum.

It appears, however, that these afterglow spectra can be very simply explained. The effect of discharge through a gas is to ionise it or to excite the molecules to higher levels and split them into atoms, normal excited or ionised. When the discharge is cut off the excited states which have a short life at once disappear and if the exposure is made  $10^{-8}$  sec. after the discharge is stopped the lines arising from the excited atoms or molecular levels with normal life would not appear at all. Hence in the interrupted discharge we get such lines or bands which arise from levels having comparatively long life and this is true of Kaplan's second afterglow bands. In the third afterglow the discharge is so weak that the Nitrogen atom is not ionised at all.

The method suggests a very promising way of getting the forbidden lines of the atoms.

To complete this account of Active Nitrogen a brief survey of the theories of the phenomenon is necessary. We have already given such a description and will refer the reader to *Proc. Nat. Acad. Sci. India*, Vol. 6, 1936.

In conclusion, I feel it a great pleasure to offer my most cordial thanks to Prof M. N. Saha and Prof. S. R. Bhargava for help and guidance in the preparation of this paper.

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SECTION III  
BOTANY

# A COMPARATIVE STUDY OF CERTAIN STRAINS OF MACROSPORIUM GROWN ON SYNTHETIC AND FRESH FRUIT-JUICE MEDIA

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## INTRODUCTION

The influence of different media on the growth of fungi has been investigated by several workers, but perhaps the only works with media prepared from the juices of fruits grown in India are those of Mitra (1) and Lacy (2) from this laboratory. There is plenty of scope for research in this direction and I have investigated the growth of seven local forms of *Macrosporium* on media prepared from fresh fruit juices.

The following is a list of plants on which *Macrosporium* (including the *Alternaria* growing on *Cleome viscosa*) was found.

1. *Racinus communis*—on dead twigs.
2. *Ipomæa* sp.—on dead twigs.
3. Grass—on dead leaves.
4. *Albizzia lebbek*—on dried pods.
5. *Borassus flabellifer* (Palmyra Palm)—on dead leaves.
6. Carnation (*Dianthus caryophyllus*)—on dead branches and flowers.
7. Sun-flower (*Helianthus annus*)—on dead leaves.
8. *Gladiolus* sp —on dead tips of leaves.
9. Palm—on dead tips of leaves.
10. Chrysanthemum—on dead leaves.
11. Rose—on dead flowers.
12. *Saccharum officinarum* (thick variety)—on dead leaves.
13. Keora.

14. *Cassia occidentalis*—on pods
15. *Cleome Viscosa*—on dead plants & pods.
16. *Poinsettia pulcherrima*—on dead leaves.
17. *Zinnia* sp.—on dead branches and leaves.
18. *Hibiscus mutabilis*—on dead leaves.
19. Rose—on dead leaves.
20. Marigold (*Tagetes erecta*)—on dead flowers.
21. Cauliflower (*Brassica oleracea*)—on leaves.
22. *Ficus religiosa*—on dead leaves.
23. *Chenopodium album*—on green leaves.

The search for *Macrosporium* was started from the beginning of August, 1931, but unfortunately there was very little rain in Allahabad that year in the rainy season thus preventing a luxuriant growth of this and other fungi.

1. *Macrosporium* species growing on plants 1-12 were found from the beginning of August '31 to the middle of October '31.

2. *Macrosporium* growing on plants 13-23 was found from the middle of October '31 to the middle of February '32.

In the second period there was more luxuriant growth of *Macrosporium* than in the first one

The following forms were chosen for growing on the different media and symbols were given to each as shown below :—

<i>Macrosporium</i>				Symbol used
on Carnation	..	..	..	Ct
on Cauliflower	..	..	..	Cl
on <i>Cassia occidentalis</i>	.	..		C
on Keora	..	..	..	K
on Rose	..	..	..	R
on <i>Hibiscus mutabilis</i>		..	..	S
on <i>Cleome viscosa</i>				X

Single spore cultures of all these were prepared

It will be interesting to note at the outset the peculiar behaviour of the species of *Macrosporium* growing on *Albizzia Lebbeck*. It did not bear the usual muriform conidia at all on Brown's Synthetic Starch, but showed chlamydospores. It was then allowed to grow on Potato glucose medium where it spored but very sparingly. Here too chlamydospores were found growing copiously.

### MEDIA

The growth of the seven strains was studied on the following media. The formulæ and pH values as determined colorimetrically are given below.

<i>Media</i>	<i>Formula for 1 litre</i>		<i>pH</i>
I. Brown's Synthetic Starch Media ..	as usual		7.2
II. Hill Apple decoction Agar ..	Apple 200 gms	Agar 18 gms.	4.3
III. Kashmir Apple decoction Agar ..	" 50 "	" 20 "	4.5
IV. Green Guava decoction Agar ..	Guava 200 "	" 18 "	4.2
V. Ripe Guava decoction Agar ..	" 200 "	" 18 "	3.0
VI. Papaya decoction Agar ..	Papaya 200 "	" 18 "	3.4
VII. Banana decoction Agar ..	Banana 200 "	" 10 "	4.2
VIII. Cod-liver Oil Malt Extract Agar ..	Malt 2%	" 18 %	

In the preparation of the fruit juice media the skin was peeled off and the seed and hard portions were rejected in every case. The pulp alone was only used and decoction was prepared by heating the pulp slowly with water. The decoction prepared from Banana was in a colloidal state and not a clear liquid as obtained with other fruits. This colloidal decoction was used for making the medium.

## GROWTH RATE

The measurement of the colonies was in every case started after 48 hours, giving them time to get accustomed to their environmental conditions. The readings were taken at the same time each day starting with the 3rd day, till the time when the colonies filled the plates.

On Brown's Starch all the strains except perhaps Cr and K show a marked alternate rise and fall in their growth rate, so that there is an absence of an uniform rate of growth. These two features are present in most of the other media also. The strains Cr and K behave almost in the same manner, except that the strain Cr fills the plate a day earlier than K. The strains Cr K and S differ from the others in being staling forms, at least on this medium, because the growth rates of these strains on this medium fall continuously. Even these however, do not fail to fill the plate. If larger plates were used these might have shown a cessation in their rate of growth. On the whole the maximum rise in the rates growth of all the strains was in the beginning i.e. either on the 5th or 6th day. On the basis of their average rates of growth the strains can be arranged in the following manner.—(Cr, S), K, (C, X), Cl.

On Hill Apple decoction agar the strain K is more or less a staling form. As on Brown's Starch, here also it does not fail to fill the plate. The strain Cr. which was staling on Brown's Starch is non-staling on this medium. C and Cl also are stalers on this medium. According to the average rate of growth the strains can be arranged in the following manner:—Cr, Cl, S, (C, K, X).

The strain C on Kashmir Apple decoction agar show the maximum rate of growth on the 6th day. It differs from the other strains in that it begins with a fall, whereas all the others begin with a rise. There are no staling forms on this medium. According to the average daily radial advance

of colonies the strains are arranged in the following manner :—  
( Cr, X), S, ( C, K ), Cl.

A new strain R, which had not been discovered in time to include it in the previous experiments, was introduced on Green Guava decoction agar where it took the longest time to fill up the plate. On the whole the maximum increase in the rate of growth is on the 10th day, for all the strains excepting C. The strain C differs from the others also in being perhaps a staler. A peculiarity noticed here is that while on the previously used media only one or two of the strains went through a period of uniform growth for 2 or 3 days, on this medium almost all the strains except Cl show this feature. According to the average rate of growth the strains are arranged in the following manner :—S, C, K, Cr, ( Cl, X ), R.

Except for the strains S and X, which begin with a fall the other strains show a rise in growth rate when grown on Ripe Guava decoction agar. Only the strains Cl, C, K, and S show a period of uniform growth. The strain Cr. is the only apparently staling form on this medium. The strain R. is quite striking on this medium showing as it does a very steep rise and an equally steep fall, which are much in excess of the rise and fall shown by other strains in their daily rate of growth. The rise in R. is on the 7th-8th day and fall on the 9th day. R. also takes a longer time than the other strains to fill up the plate. The strains can be arranged according to the average rate of growth in the following manner :—K, C, X, Cr, Cl, S, R.

On Banana decoction agar all the strains except K begin with a fall in their rate of growth, K alone begins with a rise. Cl. is here perhaps the only definitely staling form. It may be recalled that Cl. staled also on Hill Apple decoction agar. The forms on their average rates of growth are arranged as follows :—C Cr X K, S, Cl and R.

Some of the strains, such as Cr K and S on Papaya

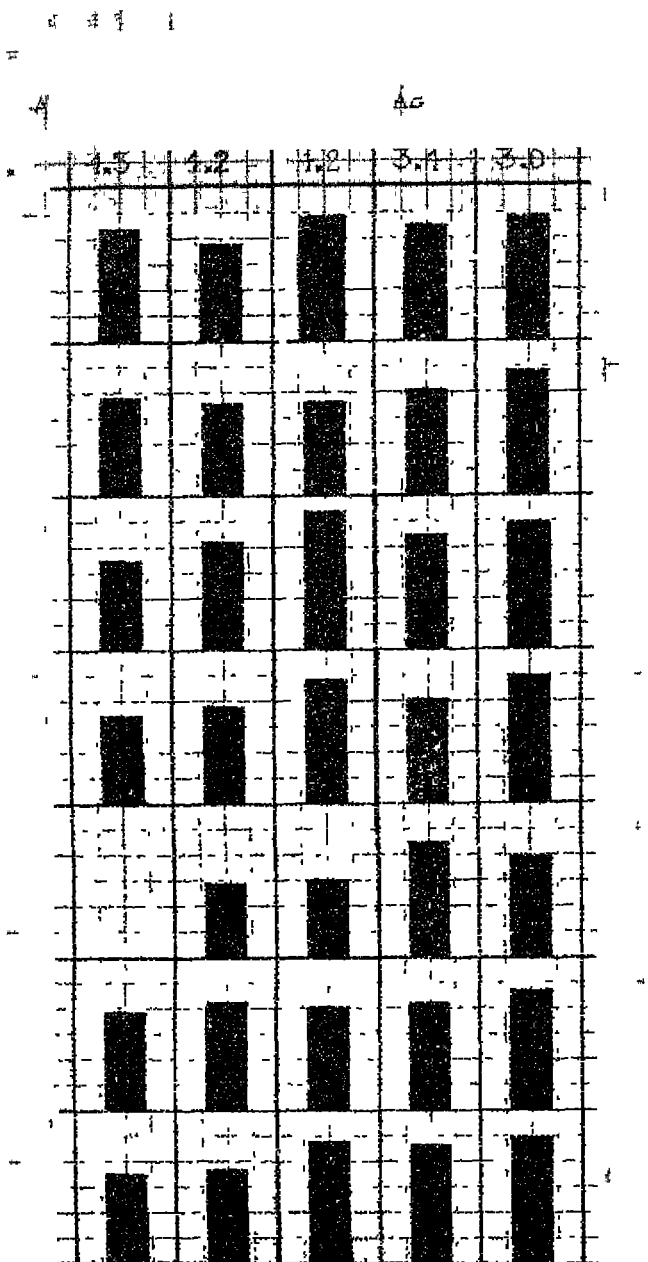
decoction agar begin with a fall while others begin with a rise in their rate of growth. The alternate rise and fall during growth are somewhat more equal on this media for most of the strains, i.e. the falls are about as steep as the corresponding rises. The strain K behaves differently from the others. Its rate of growth begins with a fall on the 5th day, rises on the 6th day, is uniform from the 6th to the 9th day and then falls till the 11th day. Apparently this strain stales on the medium. The strains are arranged according to the average rate as follows:—Cr, R, C, S, X and (Cl, K).

It is interesting to note, that on Cod-liver Oil Malt Extract medium which is quite different in composition to the natural fruit juice media used, the behaviour of the strains is also conspicuously different. Thus excepting one strain viz. S, all the others seem to stale on this medium. C and Cl, show only one rise and then after 4 days of uniform growth fall continuously in their rate of growth, and if larger plates were used, might have shown a cessation of growth after some days. Cr behaves very much like C and Cl. The strains R and K show more than one rise, but on the whole their rate of growth shows a greater tendency to fall. This medium which is not a set with the fruit juice media provides an interesting contrast to the fruit juice media.

From a comparison of what has been said before it appears that strains of *Macrosporium* show an absence of a uniform rate of growth, and that there is alternate rise and fall in their rate of growth in all the fruit juice media used.

A chart of the strain and media on which they stale are given below:—





GRAPH I

Showing the average rate of radial advance in cms. of the different strains of *macrosporium* on the various media whose pH values are given

<i>Strains</i>	<i>Media</i>	
Cr—Brown's Starch,	Ripe Guava,	Malt.
Cl—Hill Apple,	Banana,	Malt.
C—Hill Apple,	Green Guava,	Malt.
K—Brown's Starch,	Hill Apple, Papaya,	Malt.
R—Malt.		
S—Brown's Starch.		
X—Malt.		

It will be seen that K. is a staling form on the largest number of media than the other strains.

Graph 1 summarises the average rate of radial advance (in the sense of Hoine and Mitter (5)) of the different strains on the different media whose pH values are given. Other workers in this field have found that the degree of acidity or alkalinity of the media influence the rate of growth, markedly, but it will be observed here that the seven strains of *Macrosporium* do not seem to be influenced in the same manner in their rate of growth. It is interesting to note that the almost neutral or slightly alkaline Brown's Starch synthetic medium has the smallest rate of growth for every strain. The next smallest growth rate is observed on Kashmir Apple agar for the strains Cl, C, K, S and X—this medium is less acid than the other media. The strains Cl, K, S and X have the maximum rate of growth on Ripe Guava agar—which is the most acid medium. But on the whole the average rate of growth of these strains of *Macrosporium* cannot be arranged according to the relative pH values of the different media. With *Fusaria* Boyle (7) found that the pH limits for the growth of the fungus depend on the medium.

To determine the respective value of the media, the growth rate of the strain is not the only criterion. The other characteristics according to Stevens & Hall (4) should also be considered before coming to any conclusion as regards the

suitability of any medium for cultural work. These characteristics are discussed in the next section of the present paper.

#### *IV. Macroscopic and microscopic observations*

Macroscopic and microscopic observations were made in every case in 10-12 days old cultures.

All colours were identified by comparison with Ridgways

(3) "Colour standards and nomenclatures."

The range of the size of spores given in microns ( $\mu$ ) was determined by picking out and measuring a number of the largest and the smallest spores. Zones are enumerated from centre outwards.

Characters	..	C <sub>1</sub>	Cl	C	K	S	X
Colour of Substratum	..	1. Clove brown 2. Buff pink 3. Har brown 4. Light buff pink	Flesh colour with light Ochraceous buff border	1. Dark purplish grey 2. Flesh colour 3. Neutral grey 4. Cartridge Buff	1. Deep clove brown 2. Flesh colour 3. Mummy brown 4. Buff pink	1. Clove brown 2. Brownish drab 3. Flesh colour 4. Har brown 5. Pinkish Buff 1. White 2. Olive citrine 3. Ivy green 4. Olive green 5. White	1. Brownish, diab 2. Flesh colour
Colour of mycelium	..	1. Dusky olive 2. Salmon buff 3. Olive green 4. White	1. White 2. Ivy green 3. Pale flesh colour 4. White	1. Ivy green 2. Greenish olive 3. Olive citrine 4. White	1. Ivy green colour 2. Flesh colour 3. White	1. White 2. Dusky 3. Flesh colour 4. Pale 5. Smoky Olive green 6. Pale flesh colour 7. White 7. Zones Thick felt	1. White 2. Dusky 3. Flesh colour 4. Pale 5. Smoky Olive green 6. Pale flesh colour 7. White 7. Zones Thick felt
Zonation .. ..	..	4. Zones Well developed and thick	4. Zones Thick felt	4. Zones Felt thinner than Cl	4. Zones Thick felt as in Cl	5. Zones Well developed and thick	7. White 7. Zones Thick felt
Aërial mycelium .. ..	..	4. Zones Well developed and thick	4. Zones Thick felt	4. Zones Felt thinner than Cl	4. Zones Thick felt as in Cl	5. Zones Well developed and thick	7. White 7. Zones Thick felt
Sporulation .. ..	..	Very good 18.9—54	Very good 20.2—75.6	Poor 20.2—41.8	Very good 18.9—62.1	Very good 24.3—91.5	Good 27.0—39.9
Size of spores with stalk .. ..	..	8.1—13.5	8.1—18.9	8.1—17.5	8.1—13.5	8.1—16.2	2.1—14.8

The above chart shows that the colouration of the substratum and mycelium differ with the different zonation rings produced by all the strains. The colour of the substratum and mycelium deepens with age and after about three weeks it becomes almost black. This happens in all the other media also.

On the whole the development of aerial mycelium and sporulation both seem to be fairly good on this medium for all the strains except C where sporulation is poor.

The spores were of moderately big size on this medium. The length of the stalk was also considerable.

The number of transverse septa was variable but on the whole it was 1-8. Longitudinal septa, vertical as well as oblique, were also present, two being the maximum number in all of these except Cr., which never showed more than one, vertical septa were of more common occurrence than the oblique (Figs. I-VI).

The shape of the spores for all the strains was in this medium as well as in others, muriform and irregular. The colour of the spores was darker or lighter shades of olive in every strain except S where it was honey yellow. The colour varied also from spore to spore in the same culture and this depended on the age of the spore, the older spores being of a darker shade. This was true for the spores on all the other media also.

The wall was generally smooth but in spores with darker shades which were probably older spores, the wall was rough and warty. The contents of these darker warty spores were more granular. These facts about the spore wall and contents hold good for the walls and contents of spores in the other media also.

*Hill Apple decoction Agar*

Characters .. .	C <sub>1</sub>	Cl	C	K	S	X
Colour of Tawny substratum olive . .	Tawny olive	Pinkish cinnamon	Pale flesh colour	Cinnamon buff	Pale buff pink	Flesh olive
Colour of mycelium .	1. Elm green 2. Pale buff pink 3. Greyish white 4. White	1. White 2. Olive green 3. Pale flesh colour 4. White	1. Ivy green 2. Greenish white 3. White	1. White 2. Dusky olive green 3. Greyish white 4. White	1. White 2. Ivy green 3. Olive green 4. Tea green 5. White	1. White 2. Ivy green 3. Pale buff pink 4. White
Zonation .. .	4 Zones	4 Zones	3 Zones	4 Zones	5 Zones	4 Zones
Aërial mycelium ..	Felt with loose mycelium	Same	Same	Same	Same	Same
Sporulation .. .	Very poor	Very poor	Poor	Very good	Very poor	Poor
Size of spores with stalk ..	20.2—45.9 X 8.1—14.5	22.9—41.8 X 6.7—14.8	20.2—42.7 X 6.7—12.1	21.6—66.1 X 9.4—17.5	18.9—43.2 X 8.1—13.5	18.9—49.9 X 8.1—13.5

The substratum for every strain is of uniform colour while the mycelium has different colours at the different zones.

Zonation is present in all the strains. The development of the aërial mycelium and sporulation is poor on this medium for all the strains except K where it is good.

It is evident from a comparison of the results on this medium with those on Brown's Starch medium that there is a change in the range of the size of the spores. The spores of the strains C and K increase both in length and width. A reverse condition is observed in Cl where the spores decrease in length and width. Of the remaining three strains Cr, S and X, the last two i.e., S and X show an increase in the length and a decrease in the width of their spores, while in Cr, the spores decrease in length and increase in width. A change in the length of the stalk is observed on this medium in all the strains except Cr where it remains the same as Brown's Starch medium. The number of Septa is 1-8.

Characters .. ..	Cr	Cl	C	K	S	X
Colour of substratum ..	Danube green	Mellowish olive	Dark green- ish olive	Dark cress green	Jade green	Ivy green
Colour of mycelium ..	Cedar green	Mellowish olive	Dark green- ish olive	Dark cress green	1. Ivy green 2. Light olive green with aster like streaks of Ivy green	Ivy green
Zonation .. ..	..	8 Zones	3 Zones	8 Zones	3 Zones	7 Zones
Aërial mycelium loose felt	Same	Same	Same	Same	Same	Same
Sporulation .. ..	Poor	Very good	Very good	Poor	Poor	Very good
Size of spots with stalk ..	16.2-48.6 × 5.4-12.1	14 8-63 4 × 8.1-14.8	17 5-57.3 × 8.1-17.5	16.2-55.3 × 6.7-17.5	16.2-44.5 × 8.1-17.5	16 2 44 5 × 6 7 17 5



The substratum and mycelium in nearly all the strains are of one colour except in S where the mycelium has two colours.

Zonation is present in all the strains except in Cr.

The development of aërial mycelium is very poor on this medium. Sporulation is very good in the strains Cl, K, and X, but is poor in Cr, K, and S.

The change in the range of the size of the spores is observed by a comparison with the results observed in Brown's Starch medium. The spores of the strains Cr, K, S and X increase in length and decrease in width, while those of the strain Cl decrease in length and increase in width. Spores of the strain C increase in length but there is no change in the range of the width.

The length of the stalk for all the strains also changes on this medium as compared with the length on Hill Apple decoction.

The number of Septa is 1-8.

*Green Guava decoction agar*

Character	..	..	Cr	Cl	C	K	R	S	X
Colour of substratum	..	Light Ochraceous salmon	Pale Ochraceous buff	Light Ochraceous buff	Light buff	Light buff	Pale Ochraceous buff		Light Ochraceous buff
Colour of mycelium	..	1. White 2. Elm green	Dusky olive green	1. Olivaceous black 2. Olive green	Dark greenish olive		1. Olivaceous black 2. Elm green	Ivy green	Olive green
Zonation	..	Not distinct probably	8 Zones	5 Zones	6 Zones		nil	nil	4 Zones
Aërial mycelium	..	Centre woolly thick felt of hyphae	Thin felt	Same	Same	Same	Thick felt	Thin felt	Same
Sporulation	..	Very good	Same	Same	Same	Same	Good	Very good	Very good
Spores with stalk	..	17.5—56.7 × 8.1—13.5	14.8—62.1 × 6.7—14.2	14.8—52.6 × 6.7—17.5	17.5—55.3 × 6.7—14.2		24.3—101.5 × 12.1—27	18.9—58 × 8.1—12.1	14.8—56.3 × 6.7—14.8

A new strain R was introduced on this medium.

The colour of the substratum and the mycelium does not differ at the different zonation rings. In the strains Cr, C and R there are two colour zones for the mycelium.

The zonation was distinct in the strains Cl, C, K, and X, but not so in Cr. There was no zonation in R and S.

The development of aërial mycelium is poor in the strains Cl, C, K, S and X, but it is good in Cr and R.

Sporulation, on the whole is quite good for every strain.

The spore of the strain R has a conspicuously big stalk and the width of the spore is also quite great.

The spores of the remaining strains as compared with their spores on Brown's Starch medium have the following result. The spores of the strains Cl, C, K, and X increase in length as well as width, the spores of S increase in length but decrease in width and the spores of Cr. increase in the length and show no change in width.

The strains R and S have chlamydospores on this medium a feature which is absent in the other strains. It is interesting to note, that, while in the strain S only some of the hyphae are transformed to chlamydospores, in the strain R sometimes the stalks and more commonly the conidiophores are transformed to chlamydospores.

Saltations occur in R and X. Many sectors are seen in R, only one in X. For purposes of comparison cultures from the parent colony and the sectors were simultaneously prepared in every case where saltations occurred. In every case the parent colony showed much thicker growth than the sector. The colour of the substratum of the sector was different to the substrated colour of the parent.

#### COLOUR OF SUBSTRATUM

Parent	Sector
R—Pale ochraceous buff	Light cinnamon brown
X—Light ochraceous buff	Light ochraceous salmon

## CERTAIN STRAINS OF MACROSPORIUM

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Characters	..	..	Cr	Cl	C	K	R	S	X
Colour of substratum	..	..	1 Leaf green 2. Light cress green border	Pois green	1. Dusky olive green 2. Deep grape green	Deep pois green	1. Dusky olive green	Grape green	Dull Cikne
Colour of mycelium	..	..	Same as subskatum	Ivy green	1. Dull blackish green 2. Jade green	Dark cress green	Storm grey	Olive green	Yew green
Zonation	..	..	nil	8 Zones	7 Zones	7 Zones	nil	not distinct	7 Zones
Aerial mycelium	..	..	Thick felt	Thin felt	Thin felt	Thin felt	Thick felt	a film	Thick felt
Sporulation	..	..	Very good	Very good	Very good	Very good	Very good	Very good	Very good
Size of spores with stalk	..	..	18.9—49.9 X 8.7—16.2	18.9—54.0 X 8.1—14.8	20.2—54.0 X 5.4—16.2	20.2—62.1 X 6.7—14.8	25.6—104.5 X 6.7—29.7	16.2—49.9 X 6.7—14.8	14.8—64.8 X 6.7—14.8

The colour of the substratum and mycelium does not vary with the zonation rings, i.e. it is the same at the zones as in the rest of the plate.

Zonation is present in Cl, C, K, and X and absent in Cr and R.

The development of aërial mycelium is very good in Cr, R and X and poor in Cl, C, and K. In S, the mycelium is reduced to a film.

Sporulation is very good in the strains Cl, C, K, S and X; fairly good in R, but very poor in Cr.

The change in the size range of the spores is observed by comparison with the results of spore size on Br.'s St. medium. The spores of the strains Cr, C, K, X, and S, increase in length and width; while that of Cl decrease in length and width. The change in the size of the spores of the strain R is observed by comparing it with the spore size on Green Guava medium, and consists in the spores decreasing in width and increasing in length.

Characters	..	..	Cr	Cl	C	K	R	S	X
Colour of substratum	..	..	Saccardos slate	1. Olivaceous black 2. Olive brown 3. Gunna- mon buff	1. Sepia brown	1. Chaetura diab	Saccardo's slate	Chaetura diab	Chaetura drab
Colour of mycelium	..	..	1. White 2. Iron grey whitish patches here and there nil	1. Olivaceous brown 2. Dusky olive green 3. indistinct zones	1. Olivaceous black 2. Olivaceous black 3. distinct zones	1. Olivaceous black 2. Dark greyish olive very indistinct probably 7 zones As in C	1. Russian green 2. Pistachio green nil	1 White 2 Dark greyish olive Indistinct probably 3	1. Olivaceous black 2. Olivaceous black Indistinct probably 5 As in C
Zonation	..	..	Very thick felt	Thick felt	Thick felt thinner than Cl.	As in C	Thick felt	Thick felt in the centre	As in C
Aerial mycelium	..	..	Very thick felt	Thick felt	Thick felt thinner than Cl.	As in C	Thick felt	Thick felt in the centre	As in C
Sporulation	..	..	Poor	Very good	Very good	Very good	Good	Very good	Very good
Size of spore with stalk	..	..	16.2—41.8 × 6.7—13.5	18.9—59.4 × 6.7—14.8	14.8—52.6 × 6.7—14.8	17.5—54.0 × 8.1—13.5	27.0—56.7 × 12.1—31.0	16.2—39.1 × 6.7—10.8	16.2—51.3 × 6.7—13.5

The colour of the substratum and mycelium does not change at the zonation rings.

Zonation is present in the strains Cl, C, K, S and X and is absent in Cr and R. The rings are distinct only in the strain C and indistinct in the others.

The development of aërial mycelium is on the whole good on this medium excepting for the strain S where the mycelium is thin.

Sporulation is also good on the whole except for Cr.

The change in size-range of the spores is observed by comparing with the results on Brown's Starch medium. The spores of the strains Cl, C and S increase in length and decrease in width while the spores of the strains K and X increase in length but remain unaltered in range of width. The spores of Cr. increase both in length and width. Spores of the strain R as compared with the previous medium that is Ripe Guava agar increase in length and breadth.

There is change in the length of the stalk also.

The strain R is the only one giving off saltants on this medium.

## CERTAIN STRAINS OF MACROSPORIUM

73

Characters	Cr	Cl	C	K	R	S	X
Colour of substratum . .	Deep Blue	Dark Greyish olive	Deep Greyish olive	Deep Greyish olive	Light drab	1. Chacture drab 2. Greyish olive	Greyish olive
Colour of mycelium	Deep Greyish olive	Olivaceous black	Olivaceous black	1 Olivaceous black 2 Dark Greyish olive	1 Chacture drab 2 Light drab	Olivaceous black	1. Olivaceous black 2. Dark greyish olive
Zonation	nil	6 Zones	7 Zones	5 Zones	8 Zones	7 Zones	5 Zones
Aspect of mycelium . .	Thick felt	Thin felt	Thin felt	Thin felt	Thick felt more than Cr	Thin felt	Thin felt
Sporulation	Very good	Very good	Very good	Very good	Very good		Very good
Size of spore with stalk	13.5—64.8 × 5.4—14.8	14.8—56.7 × 5.4—14.8	14.8—60.7 × 8.1—13.5	17.5—63.4 × 8.1—14.8	22.9—75.6 × 6.7—17.5	17.5—55.3 × 6.7—13.5	17.5—52.6 × 6.7—14.8



The colour of the substratum and the mycelium does not change at the zones.

Zonation is only distinct in the strain R. In the other strains it is indistinct, and in Cr it is altogether absent.

Development of aërial mycelium is on the whole very poor—except for the strains Cr and R where it is quite good.

Sporulation is on the whole very good except for the strain R where it is very poor.

There is a change in the range of the size of the spores as compared with the results observed on Brown's Starch medium. Spores of the strains Cr and X increase both in length and width. Spores of Cl, C and S increase in length, but decrease in width, while spores of K increase in length alone. Spores of the strain R on this medium are shorter and broader than those on Banana agar.

## CERTAIN STRAINS OF MACROSPORIUM

75

Characters	..	..	Cr	Cl	C	K	R	S	X
Colour of substatum	..	..	Old gold zonation fingering deeper shades of old gold	1. Citrine diab 2 Warm buff	1 Sepia 2 Light old gold	1 Olive 2 Light old gold	Empire green	1. Dusky green 2 Warm buff 3. Heddle bottle green	1. Dresden brown 2 Old gold 3. Citrine diab
Colour of mycelium	..	..	1. Olive- ceous black 2. Pale grey 3 Dark greenish olive	1. Chae- tura black 2. White	1 Olive- ceous black 2. Dark greenish olive	1. Olive- ceous black 2. Dark greenish olive	White	1. White 2 Olive citine 3. Olive green	1. Olive- ceous black 2 Straw yellow 3. Dark greenish olive
Zonation	..	..	5 Zones	6 Zones	7 Zones	6 Zones	nil	6 Zones	5 Zones
Aerial mycelium	..	..	Thick felt	Thick white felt	Thick felt	Thick felt	Thick white felt thicker than Cl	Thick at the centre, thin at the edge	Very thick felt
Sporulation	..	..	Very good	Very good	Very good	Very good	Very good	Very good	Very good
Size of the spore with stalk	..	..	16.2—51.3 × 5.4—13.5	18.9—48.6 × 8.1—14.8	17.5—43.2 × 6.7—13.5	17.5—51.3 × 8.1—14.8	17.5—47.5 × 6.7—13.5	17.6—58.6 × 6.7—17.5	14.8—56.7 × 8.1—14.8

No change in the colour of the substratum or mycelium is observed at any of the zonation rings.

Zonation is present in all the strains except R.

The development of aërial mycelium and sporulation are both very good on this medium except for R where sporulation is very poor. It is interesting to note that in the sector of R the sporulation is better than in the parent colony.

The size-range of the spores is observed to have changed by comparison with the results obtained on Brown's Starch medium. Spores of Cr, K and S increase in length as well as width; those of Cl decrease in length and breadth; while spores of the strain C increase in length and decrease in width. Spores of X also increase in length but do not change in the range of their width. The strain R does not alter the range of its spore size on this medium as compared with Papaya agar.

Chlamydospores were present only in the sector of the strain R and not in the parent colony. The hyphae were converted to chlamydospores, and not the conidiophores, nor the stalk.

#### *V. Comparison of the different media & conclusion*

##### *Colour production.*

All the charts given in Chapter IV show that the intensity of colour of the seven strains differs in the strains, as well as with the medium. It is not possible to say which is the basic colour for the strains, though, on the whole the colour Olive might be taken as such. The number of colour zones is greatest on Brown's Starch and Hill Apple agar for all the strains.

All the cultures become almost black in about three weeks.

It can be concluded that the media play a part in the production of the various shades of colour.

*Development of aerial mycelium*

## Medium

## Aërial mycelium

- |   |   |
|---|---|
| 1. Malt agar                                  | Luxuriant in all the strains.   |
| 2. Banana, Brown's Starch                     | Very good in all the strains.   |
| 3. Hill apple<br>Kashmir apple }<br>4. Papaya | Good in all the strains.  |
| Green guava                                   | Poor but luxutiant in R.  |
| Ripe guava                                    | Poor but luxuriant in Cr & R.<br>Poor but luxuriant in R. Good in Cr and X. |

*Zonation.*

Zonate colonies are produced in all the media by more than one strain. Zonation varied in the same strain on different media. Working with *Fusarium* Brown (6) found that production of zones was a function of particular strains.

Media with their strains which produced zonations on them are given below :—

## Media

## Strains

Brown's Starch	..	..	Cr, Cl, C, K, S, X
Hill apple agar	..	..	Cr, Cl, C, K, S, X
Kashmir apple agar	..	..	Cl, C, K, S, X
Green guava agar	..	..	Cl, C, K, X
Ripe guava agar	.	..	Cl, C, K, S, X
Banana agar	..	..	Cl, C, K, S, X, R
Papaya agar	..	..	Cl, C, K, S, X
Malt agar	..	..	Cr, Cl, C, K, S, X

On Brown's Starch and Hill Apple Media the colour zones of the mycelium correspond with the growth zones for all the strains. On other media the colour zones are well marked from the growth zones.

*Sporulation.* Spore production on the different media is given below under four heads viz · (1) Very good, (2) Good, (3) Poor and (4) Very poor

Media	Very good	Good	Poor
1. Brown's Starch	Cr, Cl, K, S, X	C	..
2. Green guava	Cr, Cl, C, K, S, X	R	.
3. Papaya agar	Cr, Cl, C, K, S, X	.	..
4. Malt agar	Cr, Cl, C, K, S, X	.	..
5. Kashmir apple	Cl, C, X	Cr, K S	.
6. Banana agar	Cl, C, K, S, X	R	Cr
7. Ripe guava	Cl, C, K, S, X	R	..
8. Hill apple	K		Cr, Cl, C

As regards the size-range of spores and septation a change was observed in the different strains on the media and can be seen from the charts given for the micro-characters under every medium. It has often been seen that rich growth of aërial mycelium is not associated with sporulation. I found however that certain strains on some media showed copious mycelial growth side by side with sporulation. Thus the strains Cr, Cl, C, K, S, X showed good sporulation as also a luxuriant and good growth of mycelium on Malt, Banana and Brown's Starch.

### *Chlamydospores.*

The formation of chlamydospores was observed in the strains R & S. R developed them on green and ripe guavas, while S developed them only on green guava. The best development of chlamydospores was in the sector of R produces chlamydospores but not the other colony on cod-liver oil malt extract medium.

### *Saltations.*

Saltations were observed in 5 out of 8 media viz. Green Guava, Ripe Guava, Banana, Papaya and Malt agars.

The greatest tendency to saltation was displayed by strain R, which saltated on all the 5 media mentioned, more than one sector on every medium. Strain X produced

saltation on Green and Ripe Guava agars while the strain C saltated only on Malt agar.

While certain strains alone saltate, the medium also seems to have something to do with the phenomenon, since certain media, more than others would seem to induce saltation.

After a consideration of the important characters such as, development of aerial mycelium, zonation, sporulation, rate of growth, the number of staling forms, and saltation, the author wishes to recommend the media studied in the following order for the growth of *Macrosporium* :—

1. Banana-decoction-Agar. Best.
2. Cod-liver Oil Malt Extract Agar.
3. Papaya-decoction-agar.
4. Ripe Guava-decoction-Agar.
5. Kashmir Apple-decoction-Agar.
6. Brown's-starch-synthetic Medium.
7. Green Guava-decoction-Agar.
8. Hill Apple decoction Agar Poorest

## VI. Summary

1. In all twenty-three plants were found, on which *Macrosporium* was growing. Seven forms out of these were used in cultural work.

2. Six natural media were prepared from fresh fruits—viz. Kashmir and Hill Apples, Ripe and Green Guavas, Banana, and Papaya. A synthetic medium viz., Brown's synthetic starch, and Cod-liver Oil Malt Extract agar were also used. The former was used for purposes of comparison.

3. From the growth rate of the different strain of *Macrosporium* on the various media it was observed that there was an alternate rise and fall, and an absence of a uniform rate of growth.

4. Some of the strains were found to stale on certain media only

5. Growth rate is not influenced by the pH value of the medium i.e. the acidity or alkalinity of the medium does not seem to have any influence on the rate of growth.

6. Intensity of colour was observed to change for the strains from medium to medium. The colour olive might be taken as the basic colour for all the strains.

7. Zonations were found in every medium but not necessarily for every strain.

8. Development of aërial mycelium and also sporulation was studied in all the media. Some of the strains followed the general rule that a good growth of aërial mycelium is associated with poor sporulation. There were, however, many exceptions to this rule.

9. The size-range of the spores, as also the length of the spore stalk changed with the media.

10. Chlamydospores were observed in R & S; both strains forming them on green guava agar and only R forming them on ripe guava agar and in the sector of R on Malt extract agar.

11. Saltations were produced by the strains R, X, and C.

12. After consideration of all the important characters—the Banana, Cod-liver Oil Malt Extract and Papaya agars are specially recommended.

In conclusion, the author acknowledges her indebtedness to Prof J. H. Mitter, for suggesting the problem and his guidance in this work, and to Messrs. R. N. Tandon and A. K. Mitra for their help.

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*Explanation of Plates*—illustrating the spores of the different strains of *Macrosporium* on various media.

*Plate I.*

Figs. 1-8—The strain S on Brown's-starch, papaya, malt, banana, ripe guava, green guava, Kashmir apple and Hill apple media in order.

Figs. 9-16—The strain X on Brown's-starch, papaya, malt, banana, ripe guava, green guava, Kashmir apple and Hill apple media in order.

Figs. 17-21—The strain R on papaya, malt, banana, ripe guava and green guava agars in order.

*Plate II.*

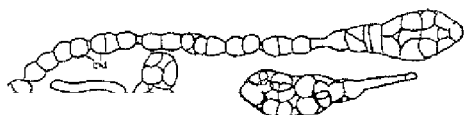
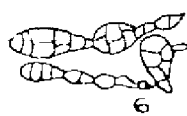
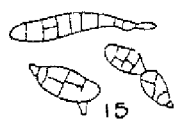
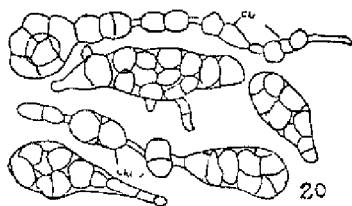
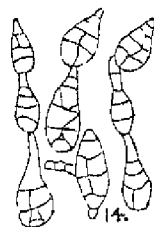
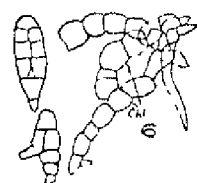
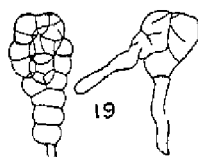
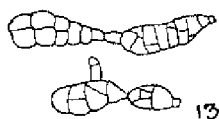
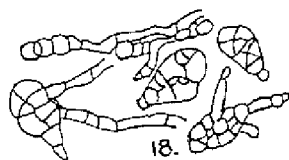
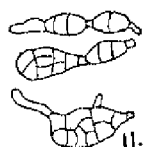
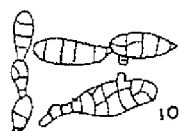
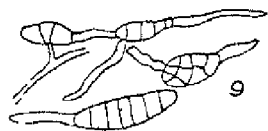
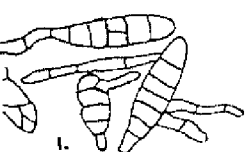
Figs. 22-28—The strain Cr on Brown's-starch, Hill apple, Kashmir apple, green guava, banana, papaya and malt agars in order.

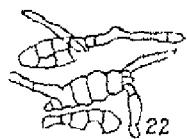
Figs. 29-36—The strain Cl on Brown's-starch, Hill apple, Kashmir apple, green guava, ripe guava, banana, papaya and malt agars in order.

Figs. 37-44—The strain C on Brown's-starch, Hill apple, Kashmir apple, green guava, ripe guava, banana, papaya and malt agars in order.

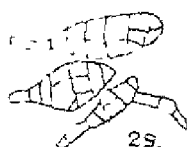


Figs 45-52 The strain K on Brown's standard  
Cashmir apple, green guava, ripe guava, banana,  
malt agars in order.





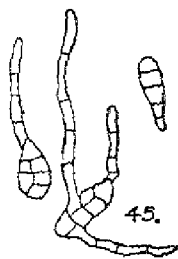
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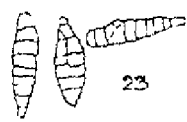
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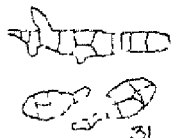
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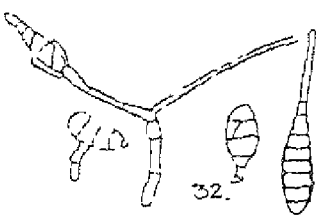
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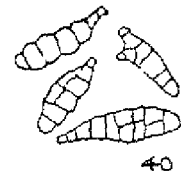
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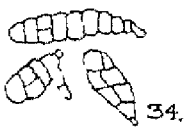
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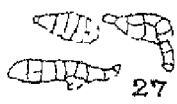
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SECTION IV  
MATHEMATICS

# ON THE PHRAGMÉN LINDELOF PRINCIPLE\*

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1. The main object of this paper is to deduce certain important consequences from the Phragmén-Lindelöf Principle. To do this I need the following theorem which is only the generalized form of a theorem proved by me elsewhere.<sup>1</sup>

If

(1.1)  $f(z)$  is a regular function of  $z (=re^{i\varphi})$  in the angle

$|\varphi| \leq \alpha$ , where  $\alpha > \frac{\pi}{2\rho}$ ;

(1.2)  $f(z) = O(e^{Ar^\rho})$ , where  $A$  is a positive constant, throughout this angle;

(1.3)  $f(z)$  is not identically zero; then

$$(1.4) \quad h(\varphi) \equiv \lim_{r \rightarrow \infty} \frac{\log |f(re^{i\varphi})|}{r^\rho}$$

is a continuous function of  $\varphi$  for  $|\varphi| < \alpha$ .

I use this theorem to prove the following theorem.

*Theorem I.* If

(1.5)  $f(z)$  is a regular function of  $z$  in an angle of extent  $\frac{2\pi}{\rho}$ ;

(1.6)  $f(z) = O(e^{Ar^\rho})$ , where  $A$  is a positive constant, throughout this angle;

(1.7)  $|f(z)| < e^{-Br^\rho}$ , where  $B > A$ , on any radius vector inside this angle;

\* An abstract of this paper appears in *Proc. National Academy of Sciences*, Vol. 6, 1936.

<sup>1</sup> *Proceedings of the Cambridge Phil Soc* Vol 25 Pt. III, p 263

then  $f(z)$  is identically zero

From this we deduce the following generalization of a theorem of Akheyser.<sup>2</sup>

*Theorem II. If*

(1.8)  $f(z)$  is a regular function of order  $e^{(1+\varepsilon)r^\rho}$  in the angle  $|\varphi| \leq \frac{\pi}{\rho}$ ;

(1.9)  $|f(re^{i\frac{\alpha}{2\rho}})| < Ae^{-(\cos \frac{\alpha}{2} + \varepsilon)r^\rho}$  where  $0 < \alpha < \pi$ , for all values of  $r$ ,  $A$  and  $\varepsilon$  being some fixed positive constants;

(1.10)  $|f(re^{-i\frac{\alpha}{2\rho}})| < e^{(-\cos \frac{\alpha}{2} + \eta)r^\rho}$ , for every positive number  $\eta$ , however small, and  $r \geq r(\eta)$ ; then  $f(z)$  is identically zero.

Akheyser took  $\rho$  to be an integer and  $f(z)$  an integral function of  $z$ . Elsewhere<sup>3</sup> I have shown that the restriction that  $\rho$  must be an integer is unnecessary. Here I show that, in case  $\rho > 1$ ,  $f(z)$  need be regular only inside an angle of extent  $\frac{2\pi}{\rho}$  and not in the whole plane.

The next theorem is of the same character as Theorem I. In this the angular region in which  $f(z)$  is regular is of an extent less than  $\frac{2\pi}{\rho}$ , but the condition  $B > A$  is replaced by  $A < -B \cos \alpha\rho$ .

*Theorem III. If*

(1.11)  $f(z)$  is a regular function of  $z$  in the angle  $|\varphi| \leq \alpha$ , where  $\frac{\pi}{2\rho} < \alpha < \frac{\pi}{\rho}$ ;

(1.12)  $f(z) = O(e^{Kr^\rho})$ , where  $K$  is a positive constant throughout this angle;

(1.13)  $f(z) = O(e^{Ar^\rho})$  on  $\varphi = \pm \alpha$ , and  
 $= O(e^{-Br^\rho})$  on  $\varphi = 0$

then  $f(z)$  is identically zero, if  $A < -B \cos \rho\alpha$

2. *Proof of Theorem I.* It seems most natural to deduce this theorem from those proved by Phragmén and Lindelöf in Part III of their well-known memoir in Vol. 31 of the *Acta Mathematica* <sup>4</sup>

We may plainly suppose that  $f(z)$  is regular in the angle  $-\alpha' < \varphi < \alpha$ , where  $\alpha$  and  $\alpha'$  are both positive and their sum is  $\frac{2\pi}{\rho}$ , and that the inequality (1.7) is satisfied on the vector  $\varphi=0$ .

Now let us suppose that  $f(z)$  is not always zero, and write, with Phragmén and Lindelöf,

$$b(\varphi) = \lim_{r \rightarrow \infty} \frac{\log |f(re^{i\varphi})|}{r^\rho},$$

so that  $b(\varphi) \leq A$ ,  $(-\alpha' < \varphi < \alpha)$ , and, by virtue of the theorem stated at the outset,  $b(\varphi)$  is continuous for  $-\alpha' < \varphi < \alpha$ . Also  $b(0) \leq -B$ .

Now two cases will arise: (i)  $\alpha$  and  $\alpha'$  are unequal,

$$(ii) \quad \alpha - \alpha' = \frac{\pi}{\rho}.$$

(i) suppose  $\alpha' < \frac{\pi}{\rho}$  and apply the fundamental theorem of section 10 of Phragmén and Lindelöf's paper to the angular region  $-\alpha' < \varphi \leq 0$ .

Then  $b(\varphi) \leq C \cos \rho\varphi + D \sin \rho\varphi$ , for  $-\alpha' \leq \varphi \leq 0$ , where  $C \cos \rho\varphi + D \sin \rho\varphi$  takes the values  $-B$  and  $A$  for  $\varphi=0$  and  $\varphi=-\alpha'$  respectively.

$$\text{That is, } b(\varphi) \leq -B \cos \rho\varphi - \frac{A+B \cos \alpha'\rho}{\sin \alpha'\rho} \sin \rho\varphi, \quad -\alpha' \leq \varphi \leq 0.$$

$$\text{Now } -B \cos \rho\varphi - \frac{A+B \cos \alpha'\rho}{\sin \alpha'\rho} \sin \rho\varphi = 0, \text{ when}$$

<sup>4</sup> *Sur une extension d'un principe classique de l'Analyse etc. Acta Mathematica*  
Vol. 31 1908 pp 381 406

$$\tan \rho \varphi = \frac{-B \sin \alpha \rho}{A+B \cos \alpha' \rho} < \frac{B \sin \alpha \rho}{B+B \cos \alpha' \rho} = -\tan \frac{\alpha \rho}{2}.$$

This means that  $h(\varphi) \leq 0$ , for  $\varphi = -\frac{\alpha'}{2} - \delta$ , where  $\delta$  is some fixed positive number.

Now  $h(\varphi)$  being continuous and  $h(0) \leq -B$ ,  $h(\varphi) < 0$  in the interval  $-\frac{\alpha'}{2} - \delta \leq \varphi \leq \frac{\pi}{\rho} - (\frac{\alpha'}{2} + \gamma)$  and  $h(\varphi) = 0$  when  $\varphi = \varphi_0 = \frac{\pi}{\rho} - (\frac{\alpha'}{2} + \gamma) > 0$ , where  $\frac{\alpha}{2} > \gamma \geq \delta$ , since an interval in which  $h(\varphi)$  is negative cannot exceed  $\frac{\pi^5}{\rho}$  and an interval in which  $h(\varphi)$  is positive must at least be equal to  $\frac{\pi^6}{\rho}$ .

Now applying the theorem<sup>7</sup> that if  $h(\varphi_0) = 0$ ,

$$\text{then } h(\varphi_0 + x) + h(\varphi_0 - x) \geq 0, \quad (0 < x < \frac{\pi}{\rho}),$$

we have

$$h\left(\varphi_0 + \frac{\pi}{\rho} - \left(\frac{\alpha'}{2} + \gamma\right)\right) + h\left(\varphi_0 - \frac{\pi}{\rho} + \frac{\alpha'}{2} + \gamma\right) \geq 0,$$

$$\text{i.e., } h\left(\frac{2\pi}{\rho} - \alpha' - 2\gamma\right) + h(0) \geq 0,$$

$$\text{i.e., } h(\alpha - 2\gamma) + h(0) \geq 0.$$

$\therefore A \geq h(\alpha - 2\gamma) \geq -h(0) \geq B$ , which contradicts the hypothesis that  $A < B$ .

Hence  $f(z)$  is identically zero.

$$(ii) \quad \alpha = \alpha' = \frac{\pi}{\rho}. \quad \text{Choose any arbitrarily small positive}$$

number  $\epsilon$  and apply the theorem of section 10 of Phragmén and



Lindelöf's paper to the angular regions  $-\frac{\pi}{\rho} + \varepsilon \leq \varphi \leq 0$  and  $0 \leq \varphi \leq \frac{\pi}{\rho} - \varepsilon$

Then  $b(\varphi) \leq 0$  for  $-\frac{\pi}{2\rho} + \frac{\varepsilon}{2} - \delta \leq \varphi \leq \frac{\pi}{2\rho} - \frac{\varepsilon}{2} + \delta$ , and the extent of this angle being  $\frac{\pi}{\rho} - \varepsilon + 2\delta > \frac{\pi}{\rho}$ , we come to an impossibility. Hence  $f(z)$  is again identically zero.

It is easy to see, by considering the function  $e^{-z^2}$ , that the theorem ceases to be true when the extent of the angle in which  $f(z)$  is regular is less than  $\frac{2\pi}{\rho}$ .

The above result can also be stated in the following form:—

*If  $f(z)$  satisfies the conditions (1.5) and (1.6) and is not identically zero, then, for every positive number  $\varepsilon$ , the inequality*

$$|f(z)| > e^{-(A+\varepsilon)r}$$

*is satisfied on each vector issuing from the origin and lying inside the angular region in which  $f(z)$  is regular, for an infinity of points whose limit is infinity.*<sup>8</sup>

3. *Proof of Theorem II.* If  $f(z)$  is not identically zero, then  $b(\varphi) \equiv \lim_{r \rightarrow \infty} \frac{\log |f(re^{i\varphi})|}{r\rho} \leq 1$  for  $|\varphi| \leq \frac{\pi}{\rho}$  and is a continuous function of  $\varphi$  for  $|\varphi| < \frac{\pi}{\rho}$ .

$$\text{Since } b\left(\frac{\alpha}{2\rho}\right) \leq -\left(\cos \frac{\alpha}{2} + \varepsilon\right)$$

and  $b\left(-\frac{\alpha}{2\rho}\right) \leq -\cos \frac{\alpha}{2}$ , we have, by the fundamental theorem of Phragmén and Lindelöf,

$$b(\varphi) \leq \left(-1 - \frac{\varepsilon}{2} \sec \frac{\alpha}{2}\right) \cos \rho\varphi - \frac{\varepsilon}{2} \operatorname{cosec} \frac{\alpha}{2} \sin \rho\varphi$$

<sup>8</sup> Cf. H. C. "Un théorème sur les séries de Dirichlet et son application" *Arkiv för Matematik* etc. t. 13 No. 22 (1918) p. 12

for  $-\frac{\alpha}{2\rho} \leq \varphi \leq \frac{\alpha}{2\rho}$ ,  $\alpha$  being less than  $\pi$

$$\therefore b(0) \leq -1 - \frac{\varepsilon}{2} \sec \frac{\alpha}{2} < -1$$

$f(z)$ , therefore, satisfies the conditions of Theorem I with  $A=1$ , and  $B=1 + \frac{\varepsilon}{2} \sec \frac{\alpha}{2}$ , and so  $f(z) \equiv 0$ .

4. *Proof of Theorem III.* If  $f(z)$  is not identically zero, then  $b(\varphi) \equiv \lim_{r \rightarrow \infty} \frac{\log |f(re^{i\varphi})|}{r^\rho}$ , ( $|\varphi| \leq \alpha$ ) is a continuous function of  $\varphi$  for  $|\varphi| < \alpha$ .

Now applying the fundamental theorem of Phragmén and Lindelöf to the angular region  $0 \leq \varphi \leq \alpha$ , we have

$b(\varphi) \leq C \cos \rho\varphi + D \sin \rho\varphi$ , for  $0 \leq \varphi \leq \alpha$ , where  $C \cos \rho\varphi + D \sin \rho\varphi$  takes the values  $-B$  and  $A$  for  $\varphi=0$ , and  $\varphi=\alpha$  respectively.

$$\text{That is, } b(\varphi) \leq -B \cos \rho\varphi + \frac{A+B \cos \rho\alpha}{\sin \rho\alpha} \sin \rho\varphi, \quad (0 \leq \varphi \leq \alpha).$$

Now the right hand expression is negative in the angle  $0 \leq \varphi < \gamma$ , where  $\gamma > \frac{\pi}{2\rho}$ , since it vanishes when  $\tan \rho\gamma = \frac{B \sin \rho\alpha}{A+B \cos \rho\alpha}$  which is negative.

Similarly, we can prove that  $b(\varphi)$  is negative in the angle  $-\gamma < \varphi \leq 0$ , so that  $b(\varphi)$  is negative in an angle whose magnitude is greater than  $\frac{\pi}{\rho}$  which is an impossibility<sup>5</sup>

Hence  $f(z) \equiv 0$ .

As a particular case we have the following result:—

If  $f(z)$  is a regular function of exponential type in the angle,

$|\varphi| \leq \alpha$ , where  $\frac{\pi}{2} < \alpha < \pi$ , and is bounded on the vectors  $\varphi = \pm \alpha$ , then it cannot satisfy the equality  $f(z) = O(e^{-\delta z})$  ( $\delta > 0$ ) on the positive real axis without being identically zero